

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 07

Chapter 2

Specific establishment of the fourfold connecting factors

S. No.	Topics	Title
23	Avarta 83 – 98	Answer : <ul style="list-style-type: none">- Bondage is removed by Knowledge, bondage is unreal.
24	Avarta 99 – 106	Answer : <ul style="list-style-type: none">- Refutation of Aikabhavikavada : Knowledge alone is the means to liberation; study of this text is fruitful.
25	Avarta 107 – 108	<ul style="list-style-type: none">- Objection and Answer with regard to relation.

Index

S. No.	Title	Page No.
III	Chapter 1 & 2 :	
59)	Topic No. 97	988
60)	Topic No. 98	1039
61)	Topic No. 99	1058
62)	Topic No. 100	1064
63)	Topic No. 101	1077
64)	Topic No. 102	1084
65)	Topic No. 103	1110
66)	Topic No. 104	1115
67)	Topic No. 105	1116
68)	Topic No. 106	1117
69)	Topic No. 107	1119
70)	Topic No. 108	1121



CHAPTER 1 & 2

Anubandha Chatushtaya

Topic 97 to 108



5th condition : Very important Topic (आ. ९७-९८) कारणाध्यासनिरूपणम्-

Topic 97 :

(९७) स्वयंप्रकाशेऽपि ब्रह्मण्यज्ञानोपपत्तिः- विशेषतोऽनवगते वस्तुन्यध्यासो जायेत। स्वयंप्रकाशस्वरूपत्वादात्मन्यज्ञानमेव न घटेत्, तयोरन्योन्यं तमःप्रकाशयोरिव विरोधात्। प्रौढप्रकाशे सति सर्पाध्यध्यासो रज्ज्वादौ यथा न जायेत, तथा सदा स्वयं प्रकाशस्वरूपे आत्मनि बन्धाध्यासोऽपि न जायेतेति कृताक्षेपोऽपि न साधुः।

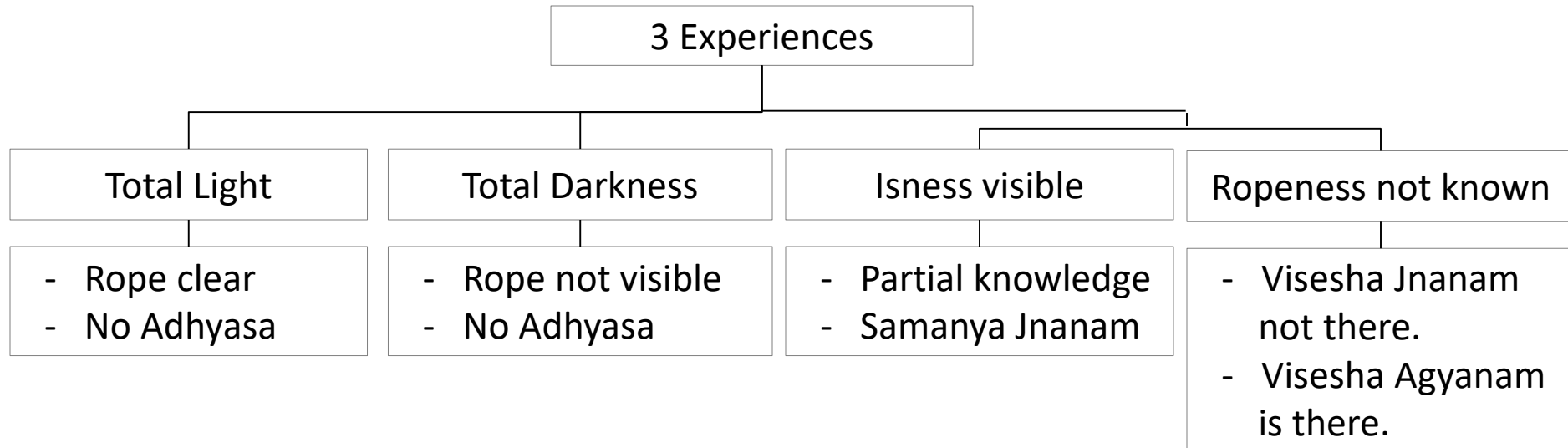
Purva Pakshi – Introduced in Topic 72 :

(७२) ब्रह्मणो निर्विशेषत्वादप्यध्याससामग्र्यभावः- इतोऽपि ब्रह्मणि बन्धाध्यासो न संभवति। यतोऽत्यन्तमविज्ञाते वा विशेषतो ज्ञाते वाधिष्ठानेऽध्यासो न संभवति। किन्तु विशेषतोऽज्ञाते सामान्यतो ज्ञात एवाधिष्ठानेऽध्यासो जायेत। ब्रह्म हि सामान्यविशेषादिधर्मशून्यं निर्विशेषमिति च वेदान्तसिद्धान्तः। तत्कथं ब्रह्म विशेषतोऽज्ञातं सामान्यतो ज्ञातमिति च वक्तुं शक्यते। अपि चाध्यासलोभेन सामान्यविशेषधर्मकमेव ब्रह्मेति यध्यभ्युपगम्येत, तर्हि निर्विशेषं परं ब्रह्मेत्यभ्युपगमहानिः स्यात्। एवं च निर्विशेषस्वप्रकाशस्वरूपे ब्रह्मणि विशेषाज्ञानस्य सामान्यज्ञानस्य चासंभवाध्यासो नैव युज्यते। तस्माद्ब्रह्मणि बन्धोऽध्यस्त इति न शक्यत एव वक्तुम्। प्रत्युत बन्धः सत्य इत्येव वक्तव्यम्। सत्यश्चेद्बन्धो न ज्ञानान्निवर्तेत। तस्मादस्य ग्रन्थस्य ज्ञानाद्बन्धनिवृत्त्यात्मकमोक्षरूपप्रयोजनकथनमसङ्गतं स्यात्।

- Summarised here.

Purva Pakshi :

- Rope Snake, shell silver experience.
- Adhyasa only when partial light, partial visibility exists.



Isness	I don't know Rope
<ul style="list-style-type: none"> - I know there is something. - Samanya Jnanam - Partial knowledge 	<ul style="list-style-type: none"> - w.r.t. Ropeness, there is Vishesha Agyanam. - Partial ignorance.

- Partial knowledge + partial ignorance = Ideal condition for Adhyasa, error, mistake.
- In shell – silver also ignorance is there.

Purva Pakshi :

- Partial ignorance can't be proved in the case of Atma.

- In Atma ignorance not possible partially or totally.
- Therefore, Atma can't be mistaken as Ahamkara, Karta, Bokta.
- Atma Agyanam not possible, does not exist.
- Atma Agyana Abavat Atmani Anatma Adhyasa Api Na Sambavati.
- Svayam Prakashe Api Brahman.
- Brahman = Koti Surya Prabhava.
- Light of 1000 suns rising at same time, self effulgent
- Can't establish Agyanam in Atma.
- Purva Pakshi explains further what was said earlier in topic 72 :

(७२) ब्रह्मणो निर्विशेषत्वादप्यध्याससामग्र्यभावः-

इतोऽपि ब्रह्मणि बन्ध्यासो न संभवति।
यतोऽत्यन्तमविज्ञाते वा विशेषतो ज्ञाते वाधिष्ठानेऽध्यासो
न संभवति। किन्तु विशेषतोऽज्ञाते सामान्यतो ज्ञात
एवाधिष्ठानेऽध्यासो जायेत। ब्रह्म हि सामान्यविशेषादिधर्मशून्यं
निर्विशेषमिति च वेदान्तसिद्धान्तः। तत्कथं ब्रह्म विशेषतोऽज्ञातं
सामान्यतो ज्ञातमिति च वक्तुं शक्यते। अपि चाध्यासलोभेन
सामान्यविशेषधर्मकमेव ब्रह्मेति यध्यभ्युपगम्येत, तर्हि निर्विशेषं
परं ब्रह्मेत्यभ्युपगमहानिः स्यात्। एवं च निर्विशेषस्वप्रकाशस्वरूपे
ब्रह्मणि विशेषाज्ञानस्य सामान्यज्ञानस्य चासंभवाध्यासो नैव युज्यते।
तस्माद्ब्रह्मणि बन्धोऽध्यस्त इति न शक्यत एव वक्तुम्। प्रत्युत बन्धः सत्य
इत्येव वक्तव्यम्। सत्यश्चेद्बन्धो न ज्ञानान्निवर्तेत। तस्मादस्य
ग्रन्थस्य ज्ञानाद्बन्धनिवृत्त्यात्मकमोक्षरूपप्रयोजनकथनमसङ्गतं स्यात्।

- When Rope not clearly known Adhyasa Jayate, takes place.
- Svayam Prakasha Svarupatvat
- Atmas nature = Self effulgent.
- Atmani Agyanam Eva Na Ghateta.

Atma	Agyanam
- Light	- Tamaha - Darkness

- How do they coexist?
- Virodhat, opposed to each other, can't co-exist.
- Agyanam can't coexist with Atma but Agyanam is required for Adhyasa.

Rope :

- If illumined by bright light, Proudha Prakasha, thorough light, opposite to Mandah Prakasha.
- Samanya and Vissha Jnanam is there in Atma – Total knowledge, not a wee bit of ignorance.
- Similarly Atma associated with Koti Surya Prakasha.
- Baudha Adhyasa = Anatma Adhyasa.
- Never possible in Atma is 5th condition.
- Kruta Akshepa – objection presented, Na Sadhu, not correct.

यध्यप्यात्माऽलुप्तस्वयंप्रकाशस्वरूपस्तथापि तस्य स्वरूपप्रकाशो नाज्ञानविरोधी। यध्यात्मनः स्वरूपप्रकाशोऽज्ञानविरोधी भवेत्तदा सुषुप्तौ स्वयंप्रकाशात्मनि नाज्ञानमुपलभ्येत। अपि तु गाढं सुप्तोत्थितः 'सुखमहमस्वाप्सं न किञ्चिदवेदिषम्' इति सुषुप्तौ स्वानुभवसिद्धमज्ञानं परामृशति। सुषुप्त्यनुभवस्य विषयः सुखमज्ञानञ्च। सुप्तोत्थितस्य जाग्रद्दशायां जायमानमिदं सुखाज्ञानविषयकं ज्ञानं न प्रत्यक्षम्। अपरोक्षविषयकं हि ज्ञानं प्रत्यक्षमित्युच्यते। जाग्रत्काले सौषुप्तसुखस्य तदज्ञानस्य चाभावात्तदुभयविषयकं जाग्रत्कालीनं ज्ञानं न प्रत्यक्षम्, किन्तु स्मृतिः। सा च स्मृतिरननुभूतविषयिणी न स्यात्। अतः सुषुप्तौसुखाज्ञानयोरपरोक्षज्ञानमभ्युपगन्तव्यम्। सुषुप्तौ तद्विषयकं ज्ञानं नैवान्तःकरणेनेन्द्रियैश्च जायते। तदाऽन्तःकरणस्येन्द्रियाणां च सर्वेषां कारणे प्रलीनानामभावात्। तस्मात्सुषुप्तौ सुखाज्ञानयोरवभासकं ज्ञानं स्वयंप्रकाशात्मस्वरूपचैतन्यमेव प्रकाशः ज्ञानं चैतन्यमित्यनर्थान्तरम्।

- Very important principle in Vedanta, concentrated discussion here.

2 lights in Vedanta

- Light of Consciousness
- Chaitanya Prakasha
- Available for all the people, all the time, throughout life.
- I am Atma, conscious being.
- Chaitanya Prakasha

- Light of knowledge.
- Jnana Prakasha
- Knowledge of colour, smell, language, science Atma, compared to light.
- Jnana Prakasha

- Ignorance of material or spiritual ignorance of Atma is called Darkness.
- Any ignorance is compared to Darkness, Agyanam.

Light No. 1	Light No. 2	Ignorance
- Light of consciousness	- Light of knowledge	- Darkness

- Normally light of knowledge and ignorance are opposed to each other and can't coexist, Mutually exclusive.
- Where light there can't be darkness, general law.
- Light and darkness are opposed to each other.
- Which light?

Light 1 or light 2 or both are opposed to darkness.

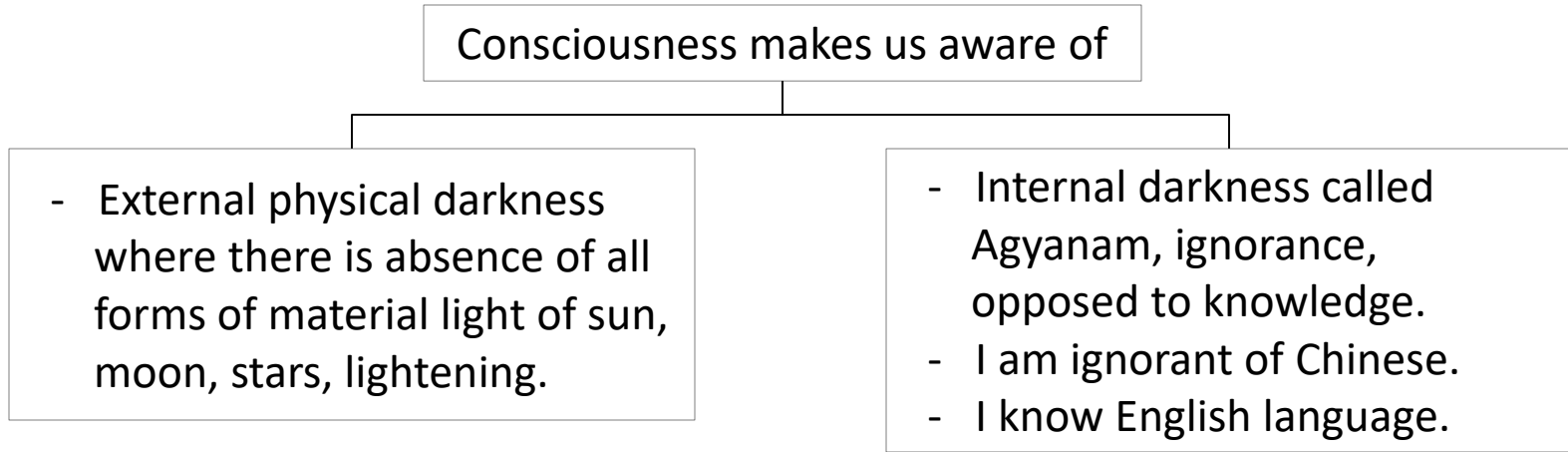
Purva Pakshi :

- Thinks any light is opposed to darkness.
 - Light 1 and 2 are opposed to darkness.
 - Concludes both light opposed to darkness.
 - Don't take topic lightly.
- **Register clearly important Vedantic principle.**
 - **Light 1 – of consciousness is not opposed to darkness.**
 - **Light no. 2 of knowledge is opposed to darkness.**

Nischaladasa :

- Prathama Prakasha Na Andhakara Virodha.
- **Light of consciousness not opposed to darkness.**
- **Consciousness light can never be opposed to darkness.**
- **Consciousness light can't be opposed to ignorance, internal darkness and not opposed to local light also.**
- Consciousness and darkness or ignorance can coexist, even though consciousness is light.
- Not mutually exclusive.
- Same rule applies to Agyanam.
- Consciousness and ignorance can coexist.
- How to prove consciousness and darkness coexist?
- Suppose they can't coexist, wherever there is no light, you will lose consciousness.
- If no consciousness, you can never be conscious of darkness.
- **Our experience = In dark Room, person switches off light but you are aware of darkness.**
- **Awareness consciousness exists alongwith darkness and it illumines darkness.**
- Normal light can't illumine darkness.
- Consciousness called Jyotisham Jyotihi in which darkness is absent.

- **Consciousness is unique light which continues to exist along with darkness and illumines darkness, makes us aware of darkness in absence of light.**
- This is w.r.t. external darkness.



- In what light are you aware of Chinese ignorance and English, Tamil language.
- Knowledge of Singapore home, ignorance of India home.
- **Consciousness coexists with ignorance, not opposed to ignorance.**
- Light no. 1 – of consciousness co-exists with ignorance.
- I have a large variety of ignorance of objects of the universe and also Atma Agyanam, self ignorance.
- **Self ignorance also coexists with consciousness principle.**
- Upanishads give knowledge of the self.
- If we didn't have self ignorance, Upanishads need not give self knowledge.

Katho Upanishad :

- Nachiketa asked for self knowledge as 3rd boon.

Chandogya Upanishad :

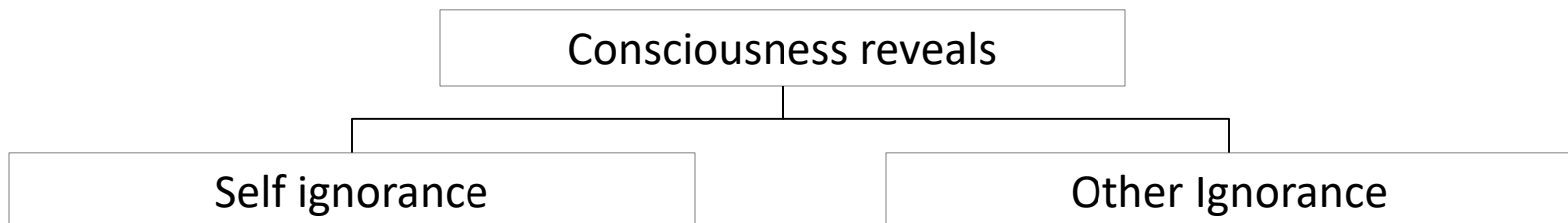
- Narada – 7th chapter : asks for self knowledge.

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवान्छोकस्य
पारं तारयत्विति तं होवाच यद्वै किञ्चित्दध्यगीष्ठा
नामैवैतत् ॥ ७.१.३ ॥

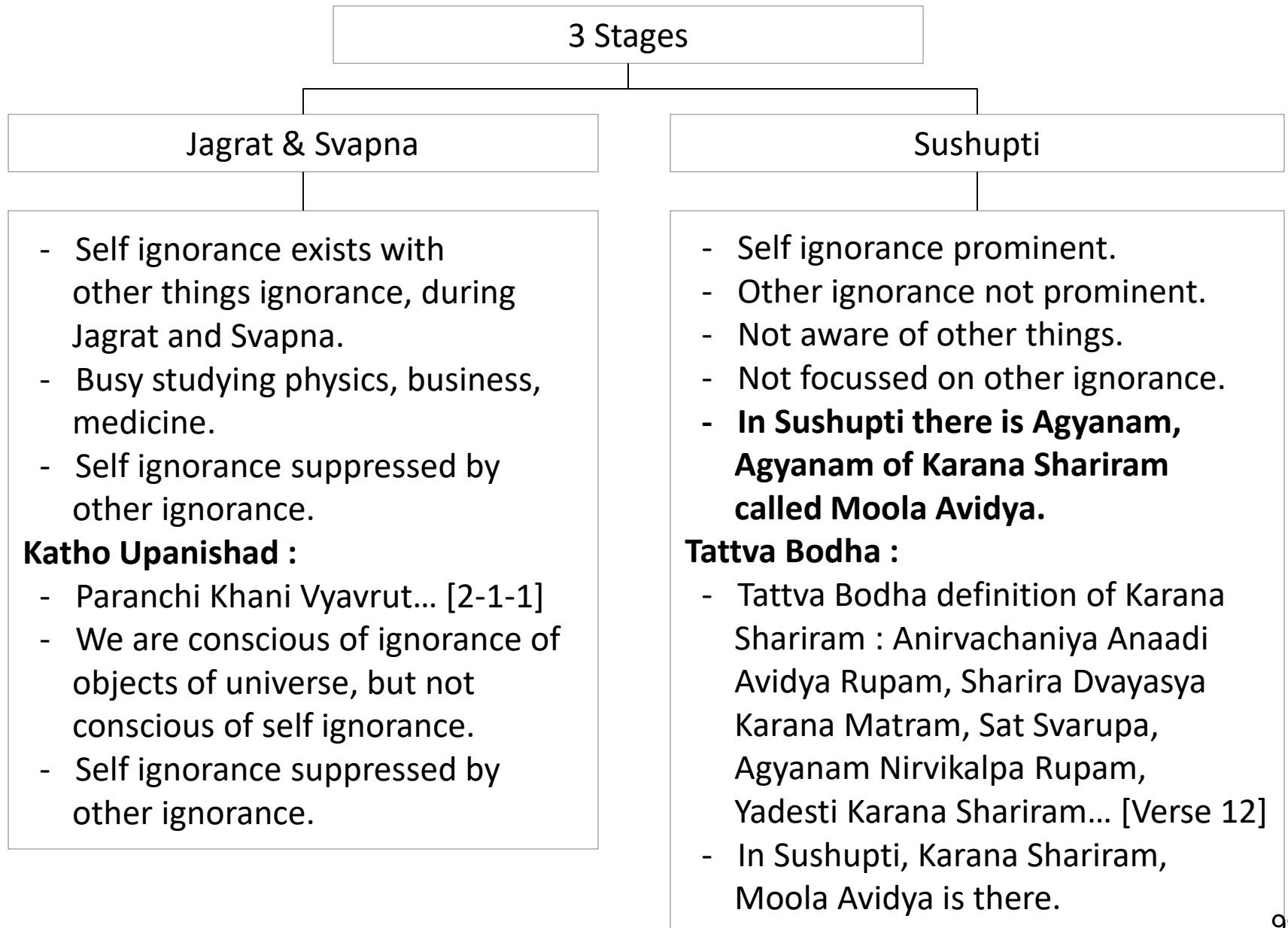
so'haṃ bhagavo mantravidevāsmi nātmavicchrutaṃ
hyeva me bhagavaddṛśebhyastarati śokamātmaviditi
so'haṃ bhagavaḥ śocāmi taṃ mā bhagavāñchokasya
pāraṃ tārayatviti taṃ hovāca yadvai kiñcaitadadhyagīṣṭhā
nāmaivaitat || 7.1.3 ||

‘True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.’ Sanatkumāra then said to Nārada, ‘Everything you have learnt so far is just words’. [7 - 1 - 3]

- Upanishads and Gita teach us self knowledge.
- We have self ignorance alongwith other ignorance.
- **Self ignorance coexists with consciousness.**



- When is self ignorance Prominent?



Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksāt avṛtta caksur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within.
[2 – 1 – 1]

Tattva Bodha :

कारणशरीरं किम् ?
अनिर्वाच्यानाद्यविद्यारूपं
शरीरद्वयस्य कारणमात्रं
सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति
तत्कारणशरीरम् ।

*Kāraṇa śarīram kim ?
Anirvācyānādyavidyārūpam
śarīradvayasya kāraṇamātram
satsvarūpājñānam nirvikalpakarūpam yadasti
tatkāraṇaśarīram |*

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

- How do you experience Karana Shariram in deep sleep state?
- Experience as total ignorance.
- Don't know anything including my own sleep.

- **Atma Ajnanam is available in Sushupti Avastha Prominently.**
- **Atma Agyanam is revealed by whom?**
- **Atma Sakshi Chaitanyam.**

Dakshinamurthi Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
 शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
 स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
 śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
 svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
 tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

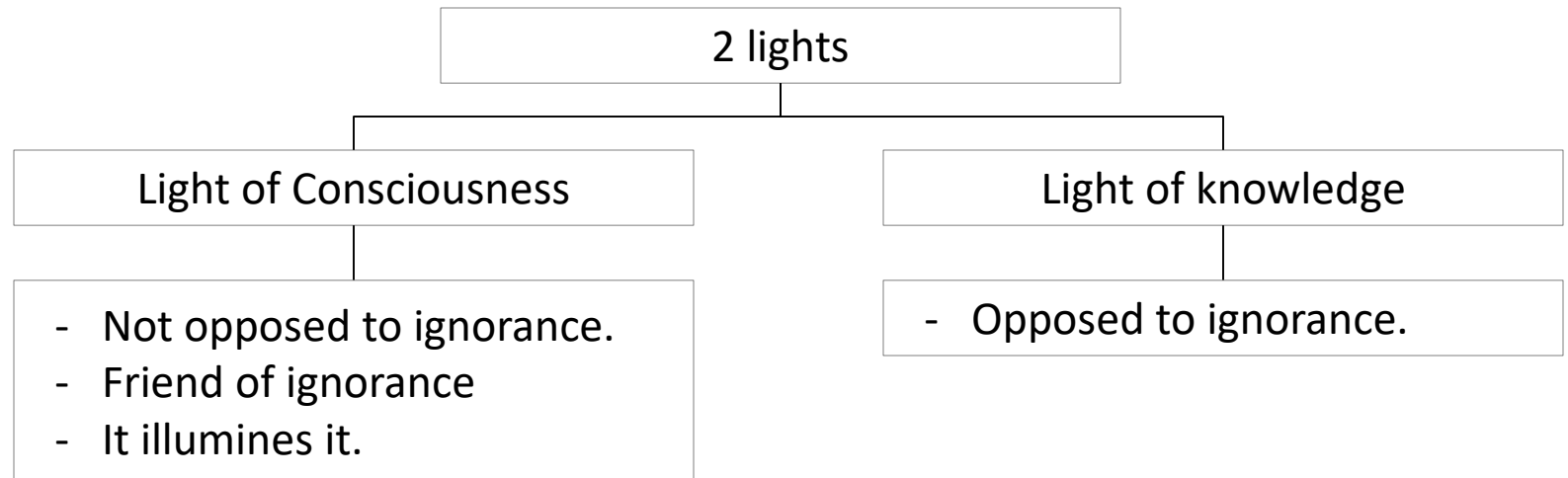
- **In Sushupti, Atma Ajnanam + Atma coexist.**
- Naishkarmya Siddhi – Chapter 3 introduction teaching gets completed in this verse.

Atma	Agyanam
Illuminator	Illumined

- Because Agyanam is illumined during Sushupti, after waking up, we talk about our Agyanam, I did not know Anything.

- Sukham Aham Asvapsvam Na Kinchit Avedi Shan = Agyanam.
- **Therefore Nishchaladasa tells Purva Pakshi :**

You have got confused between light 1 – light of Chaitanyam and light 2 – light of knowledge.
- You took only one light of knowledge and are blindly repeating light and ignorance can't coexist which is true in the case of light of knowledge.
- Not true w.r.t. spiritual light.
- Purva Pakshi concludes wrongly.
- Atma + Agyanam can't coexist.
- You have not done finer thinking.
- Not understood 2 lights.



Revision (80) :

Topic 97 :

अतः सुषुप्तौ सुखाज्ञानयोरपरोक्षज्ञानमभ्युपगन्तव्यम्। सुषुप्तौ तद्विषयकं
ज्ञानं नैवान्तःकरणेनेन्द्रियैश्च जायते। तदाऽन्तःकरणस्येन्द्रियाणां
च सर्वेषां कारणे प्रलीनानामभावात् । तस्मात्सुषुप्तौ
सुखाज्ञानयोरवभासकं ज्ञानं स्वयंप्रकाशात्मस्वरूपचैतन्यमेव प्रकाशः
ज्ञानं चैतन्यमित्यनर्थान्तरम्।

Nishchaladasa :

- Discussing 5th condition required for Adhyasa.
- Partial knowledge, partial ignorance of Adhishtanam.
- In Anatma Adhyasa, Adhishtanam is Atma.

Purva Pakshi :

- Is partial ignorance possible?
- Atma = Light, consciousness.
- **Agyanam is opposed to Chaitanyam.**

- How Svayam Prakasha Chaitanyam and Aprakasha Rupa Agyanam coexist?

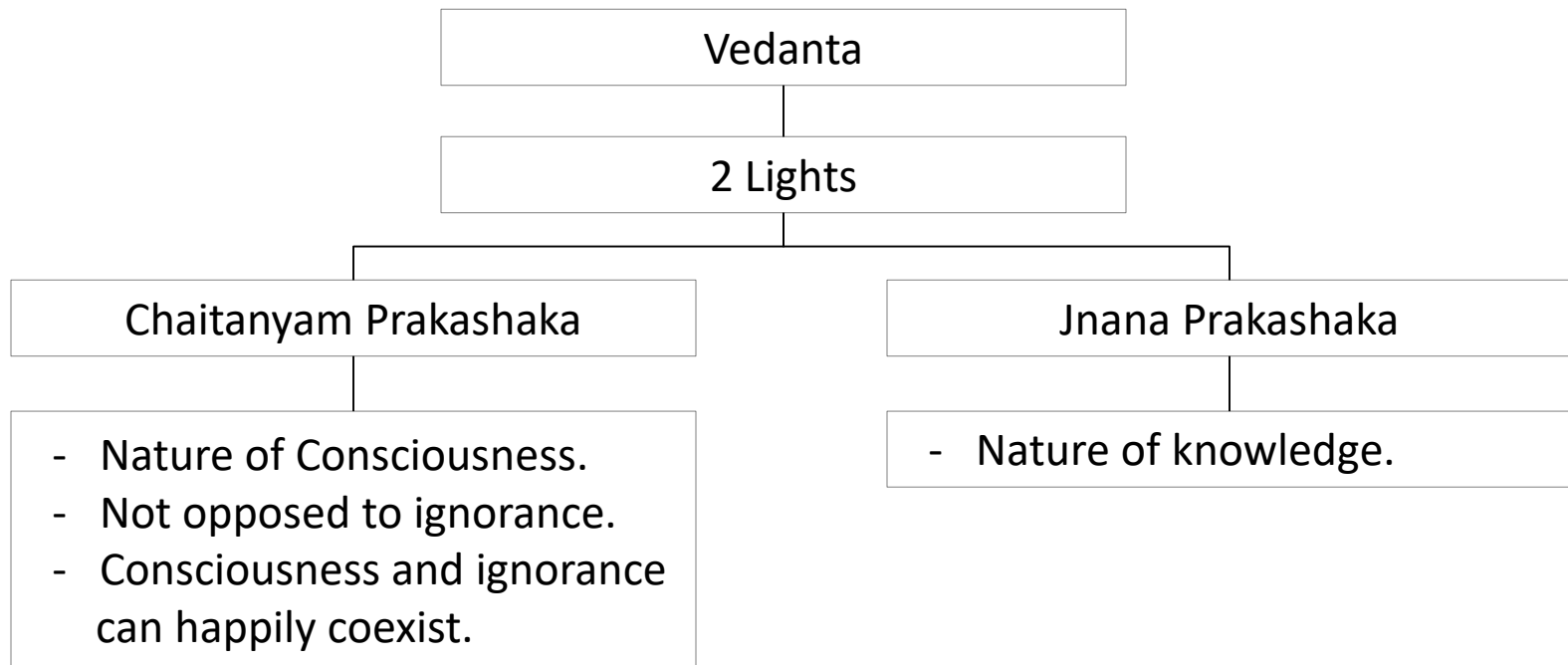
Agyanam	Chaitanyam
Darkness	Light

How can they coexist?

- Therefore, ignorance not possible, Adhyasa not possible, Moksha not possible, Vichara Sagara redundant.

Nischaladasa :

- Significant reply.



- Consciousness and ignorance should coexist – if not you can never be conscious of ignorance of any subject / object / person...

- You will never attempt to know anything.
- I study physics because I am ignorant of physics.
- Consciousness is illumining physics ignorance.
- Consciousness and ignorance coexists.
- Knowledge is opposed to ignorance Nishchaladasa talks about :

Light 1	Light 2
Chaitanya Prakasha	Jnana Prakasha

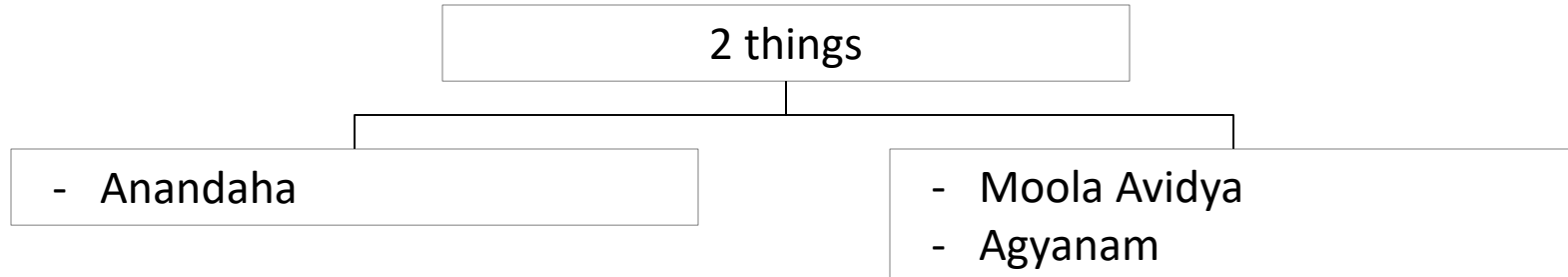
- What is the difference?

I) Chaitanya Pramanam reveals all ignorance including self ignorance.

- **Self ignorance is there only in Sushupti Avastha.**
- In Jagrat, Swapna, self ignorance continues to be there but it is overshadowed by ignorance of worldly things.
- Therefore, we are preoccupied with other ignorance, read newspaper to become knowledgeable of the world.
- **Anatma Agyanam overpowers Atma Ajnanam in Jagrat and Swapna.**
- **In Sushupti, Anatma is resolved.**
- **Therefore, Atma Agyanam is prominent during Sushupti.**

Nishchaladasa :

- Atma Agyanam called Moola Avidya elaborated in Naishkarmya Siddhi – Chapter 3 – Introduction.
- That Moola Avidya is in Sushupti.
- **Moola Avidya in Sushupti is illumined by Atma Chaitnayam.**
- Therefore, I experience Avidya and Anandaha in Sushupti.
- With help of consciousness, I illumine 2 things in Sushupti.



- Even though I experience Agyanam and Ananda in Sushupti, at time of Sushupti, I am not aware of that.
- I experience Sukham and Agyanam with Karana Sharira Vritti but I am not aware at that time because mind is resolved.
- But experience is registered in Karana Shariram.
- Registered experience of Agyanam and Ananda I am able to recall and remember in Jagrat.
- I say, Sukham Aham Avapsam.

- It is Sukha Anubhava, Na Kinchit Avedisham.
- It is Agyana Anubava.
- Both recollected in Jagrat but collected in Sushupti.
- **Because of Sushupti Analysis, we come to know consciousness and Moola Avidya are not opposed to each other.**
- Consciousness accommodates Moola Avidya.
- **Consciousness illumines Moola Avidya, gives existence and Prakasha to Moola Avidya.**
- This is a very important topic.

यध्यप्यात्माऽलुप्तस्वयंप्रकाशः

- Atma is of the nature of self effulgent consciousness.
- What type of consciousness?
- **Aluptaha :**
 - **Unbroken.**
 - **Continues in 3 Avasthas.**

Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- Throughout life and after death, consciousness survives, exists.

Gita :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṁ yauvanaṁ jarā |
tathā dēhāntaraprāptih
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.[Chapter 2 - Verse 13]

- **In next body also, same consciousness is there.**

- What is uniqueness of the light of consciousness?

- **Tasya Svarupa Prakasha, Na Agyana Vriodhi.**

- **Light of consciousness is not opposed to darkness, called ignorance.**

- This is an important lesson of Vedanta.

- Consciousness is not opposed to ignorance.

- **Knowledge is opposed to ignorance but not consciousness.**

- Yadi Atmana Svaprakasha Atmana Virodhi.

- Suppose consciousness is opposed to any ignorance, what is consequence?

- Consciousness would not have illumined ignorance in Sushupti. Why?

- **If opposed to each other, will be mutually exclusive.**

- **If mutually exclusive, when ignorance is present, consciousness will be absent.**

- If consciousness is absent how can it illumine ignorance?

- What is our experience?

- **Person after experiencing dreamless sleep, then alone Moola Avidya is brought in.**

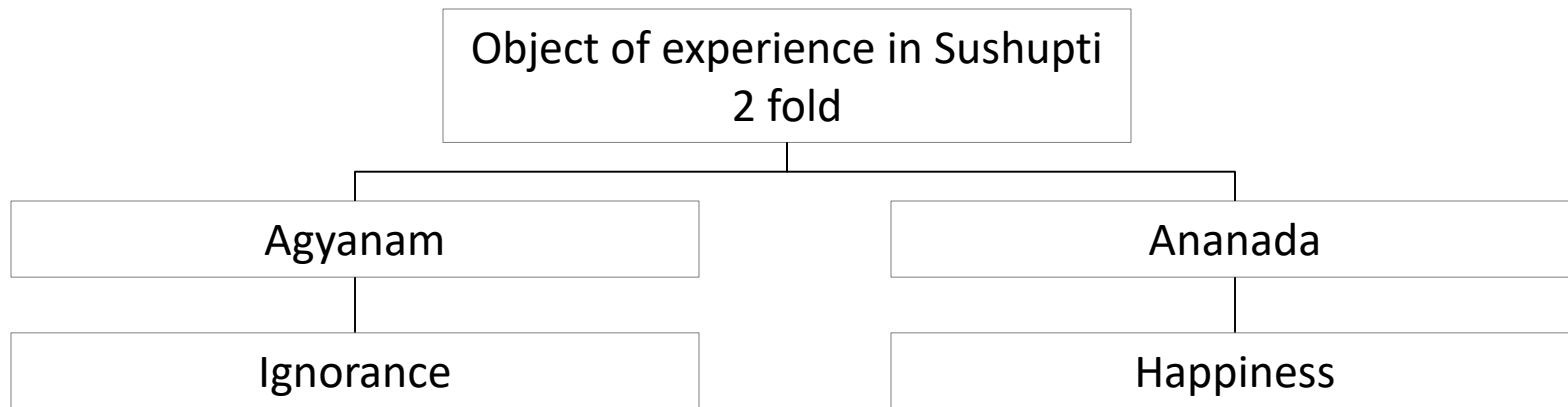
Person Recollects :

- Sukham Aham Avapsam I slept well.

- Reveals – Sukha Anubhava not relevant.

More Relevant :

- Na Kinchit Avedisham.
- I did not know anything that I knew.
- I knew, I did not know anything, recollects and remembers.
- Waker recollects and refers to Sushupti Agyanam.



- **Drop ignorance by Mahavakyam and claim Brahma Ananda Svarupam in Jagrat, convert Smaranam to Jnanam.**

Technical point :

- When waker refers to Agyanam and Ananda in sleep, it is in the form of memory.
- Waker is not experiencing but is remembering them.
- Na Pratyaksham, Parantu Smaran Eva.
- Why remembrance?
- Waker experience of happiness and ignorance is memory, because during waking state both not there.

- During waking state Sushupti Agyanam and Sukham is not available, hence not direct experience.
- In Sushupti Avastha it is direct experience, Aparoksha Vishaya Jnanam.
- Don't say waker experiences Sushupti Sukham and Sushupti Agyanam.
- Should say, waker remembers Sushupti Sukham and Agyanam.
- Abhavat of both experiences in Jagrat, Na Pratyaksham, called Smaranam only.
- If a waker should remember that, it is possible only if he had experienced them in Sushupti.
- If I have to remember that in Jagrat, should have experienced that in Sushupti.
- Why?

Another Law :

- Can remember only what I have experienced.
- Can remember Badrinath only if I have visited.

• **Remembrance in Jagrat precedes experience in Sushupti Avastha.**

इत्थं सुषुप्तौ स्वयंप्रकाशस्वरूपे आत्मनि भासमाने एव तस्मिन् स्वरूपसुखमज्ञानञ्च प्रतीयते। यद्ध्यात्मनः स्वरूपप्रकाश एव साक्षादज्ञानविरोधी स्यात्तर्ह्यज्ञानमेव सुषुप्तौ नानुभूयेत। सुषुप्तावात्मा स्वयंप्रकाशस्वरूप एवास्ते, तथाप्यात्मनः स्वरूपप्रकाशो नाज्ञानविरोधी भवति। प्रत्युत आत्मनः, स्वरूपप्रकाशः सर्वाधिष्ठानत्वादज्ञानस्यापि सत्तास्फूर्तिप्रदत्वेन साधक एव भवति।

- Smriti Anubuta Vishayih Nasyat.
- Rememberance should only be of experienced thing.

Conclusion :

- Sushuptou Sukha Jnana Yoho Aparoksha Jnanam Abyupagavanthanya.
- In deep sleep, experience happiness and ignorance directly.
- In Sushupti that experience can't be produced by mind and sense organs because they are resolved in Karana Shariram.
- Moola Avidyayan Praliyanavan Abavat Tasmāt Sushuptou Sukha Agyanayoho Avabhasaka Jnanam.

• **Knowledge about happiness and ignorance – Moola Avidya, Karana Shariram is illumined by original consciousness.**

- Karana Shariram can't illumine itself, not Svayam Prakasha Chaitanyam.
- Karana Shariram Jadatvat, must be illumined by Atma, Sakshi.
- Svayam Prakasha Atma Svarupam Chaitanyam Eva...
- Illumination is 2 fold and registered in Karana Shariram.

• **Experience is because of Chaitanyam but registered in Moola Avidya.**

- Prakashaha Jnanam Chaitanyam iti Anarthantaram.
- Synonym = Another word of same meaning.

• **Prakashaha = Light No. 1 = Svarupe Jnanam = Chaitanyam.**

- Satyam Jnanam Anantham Brahma.
- Jnanam stands for Svarupa Jnanam.

Lesson :

- Consciousness + Avidya can happily coexist.
- Therefore Adhyasa possible.

Light No. 2 :

- Very important portion.

एतदेवाभिप्रेत्योक्तं वेदान्तेषु सामान्यरूपं स्वरूपचैतन्यं नाज्ञानविरोधि,
किंतुपाध्यभिव्यक्तविशेषात्मकं चैतन्यमज्ञानविरोधीति। सर्वत्र व्याप्य वर्तमानमखण्डचैतन्यं
सामान्यम्। अन्तःकरणवृत्त्यारूढचैतन्यं विशेषात्मकमिति विवेकः। अरण्यां व्याप्य
वर्तमानोऽग्निः सामान्यः, सोऽनभिव्यक्तत्वान्नान्धकारविरोधी। स एव
काष्ठमथनेनोद्भूतरूपोऽभिव्यक्तो दीपवर्त्यारोपितो विशेषात्मकः सन्नान्धकाराविरोधी
भवति।

Consolidation of Conclusion :

- In this manner, concludes :

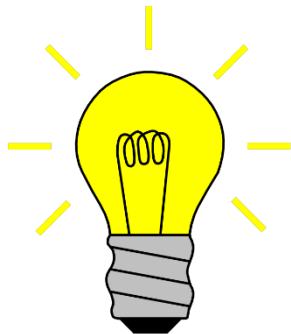
○ During Sushupti, consciousness is there coexisting with ignorance.

- If you don't accept, Sushupti itself you will not know.

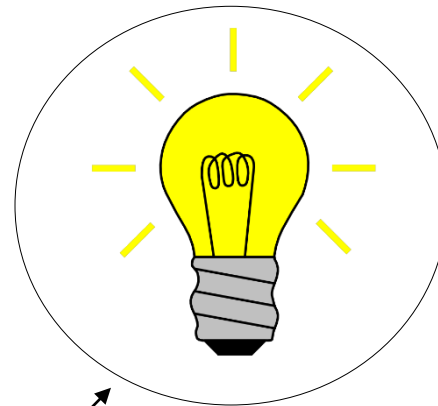
- In your language you will have only 2 Avasthas.
- In Sushupti consciousness won't be there.
- Therefore conclude Agyanam and consciousness exist.
- Even when consciousness is shining without any obstruction without being covered by Agyanam.
- Consciousness reveals itself and Agyanam.
- Consciousness reveals itself and Agyanam.
- If opposed to each other, if ignorance was covered by Chaitanyam, ignorance would not have been illumined by Chaitanyam.

Example :

Dark Room



(I) Illumines objects in Room



(II) Covered by thick dark cloth

2 things happen when you enter the room :

- You will not know objects in the Room.
- You will not know black thick dark cloth.

III) Metal container = Agyanam.

- Therefore objects not known.
- Can't know truth, light of consciousness, if Agyanam covers consciousness completely.
- Agyanam covers objects in the universe including gross body, subtle body.
- Agyanam illumined by consciousness hence experience of black state is there.

- **Presence of black dark cloth Agyanam covers the universe of objects but not the illuminator subject light of consciousness.**

- In deep sleep state, if ignorance totally covers consciousness then you will not know existence of ignorance.

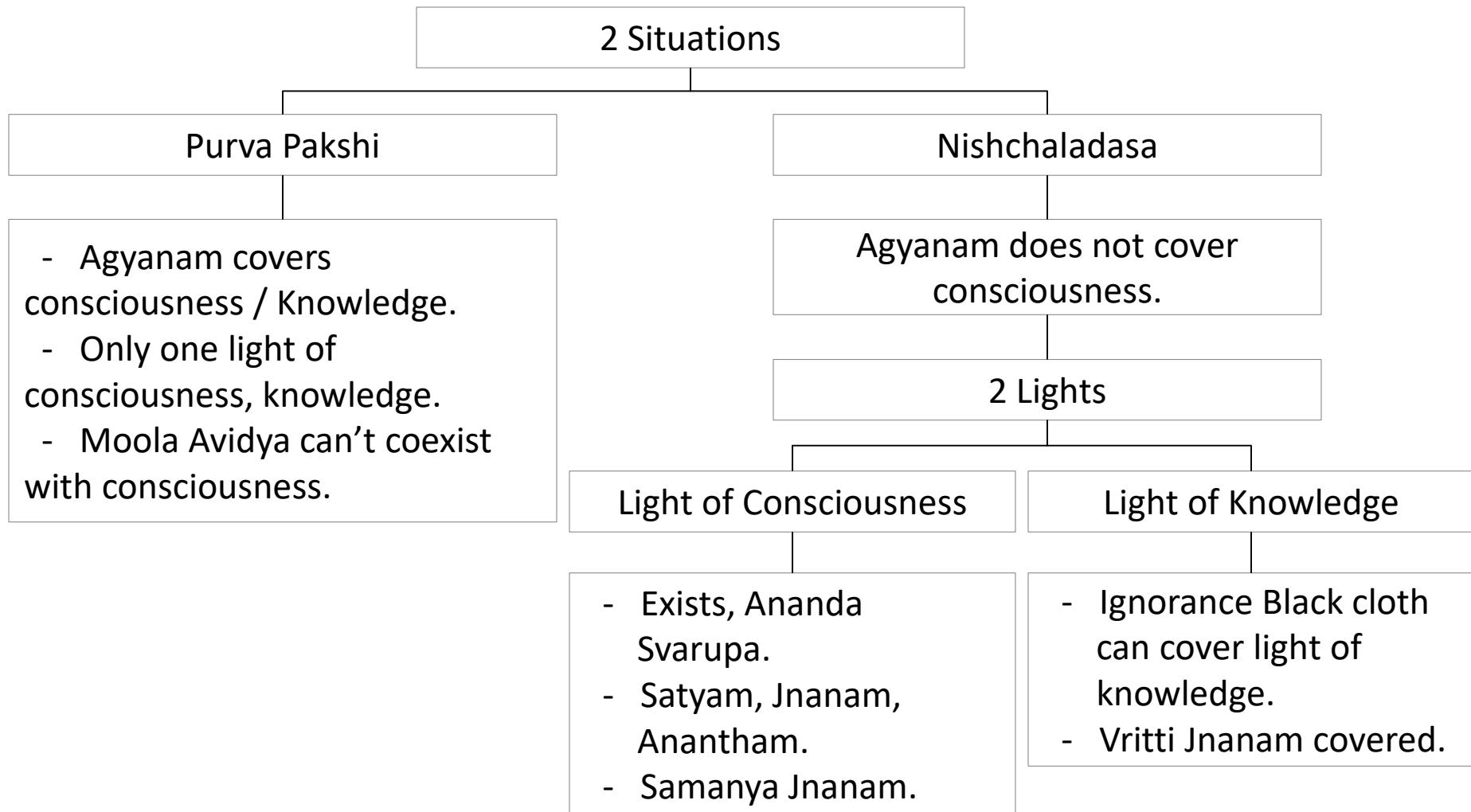
- **Ignorance does not cover consciousness in Sushupti totally.**
- **Therefore consciousness continues to be shining un covered by ignorance.**

- During Sushupti consciousness continues shining uncovered by ignorance.
- What is the proof?

- **If Moola Avidya, ignorance had completely covered consciousness, you will not be able to talk about ignorance like black cloth itself you will not know.**

- Sushuptou Atma Svayam Prakasha Svarupa Eva Aste.

- **In Sushupti Agyanam does not cover consciousness totally.**

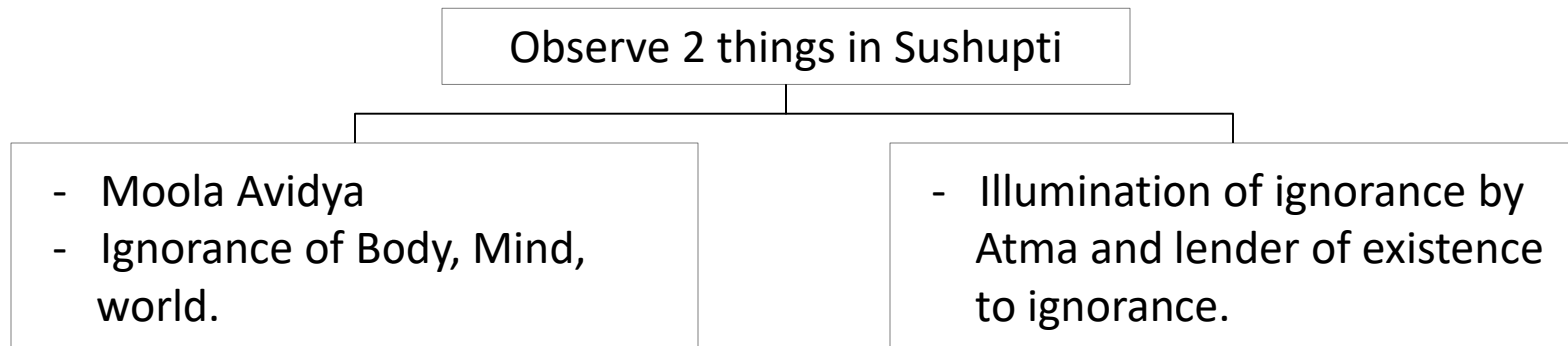


- **Consciousness continues to be shining unobstructed by ignorance in Sushupti.**

Sushuptou Svayam Prakasha Svarupa Eva Aste :

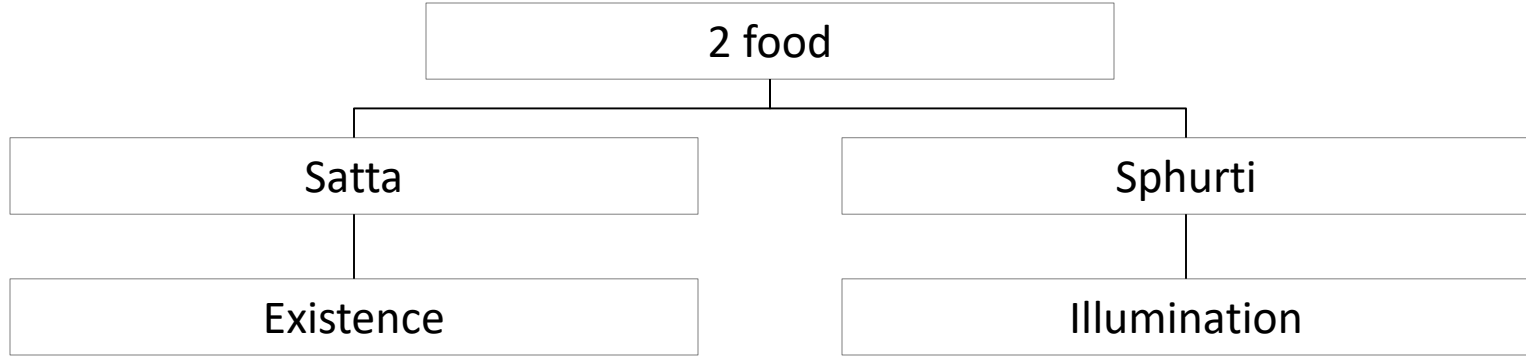
- Thathapi, inspite of Atma remaining Svayam Prakasha in Sushupti, Atmanaha Svayam Prakasha, continuing self effulgence of Atma coexists alongwith Agyanam.

- Atma Na Agyana Virodhi.
- **Agyanam is illumined by uncovered consciousness.**
- **Pratyuta – on the other hand, not only ignorance does not cover the light, ignorance exists borrowing the light and existence from Atma.**
- Not only Atma does not destroy ignorance but is nourishing ignorance by providing light to ignorance.
- Atma provides light to illumine ignorance.



- Avidya being Mithya, it does not have existence of its own.
- It is borrowing existence from Atma.
- **Atma blesses Avidya with Sat + Chit.**
- How can Atma destroy it, if it is nourishing it?
- Atma not enemy or neutral to Avidya but is a friend to Avidya.
- How?

- Atmana Svarupa Pramanaha Sarva Adhishtanatvat.
- Being Adhishtanam for everything including Moola Avidya, Maya, Prakrtihi.
- For Moola Avidya, Maya, Prakrti, Satta Sphurti Pradatvena.
- 2 fold food provided by Atma to Maya.



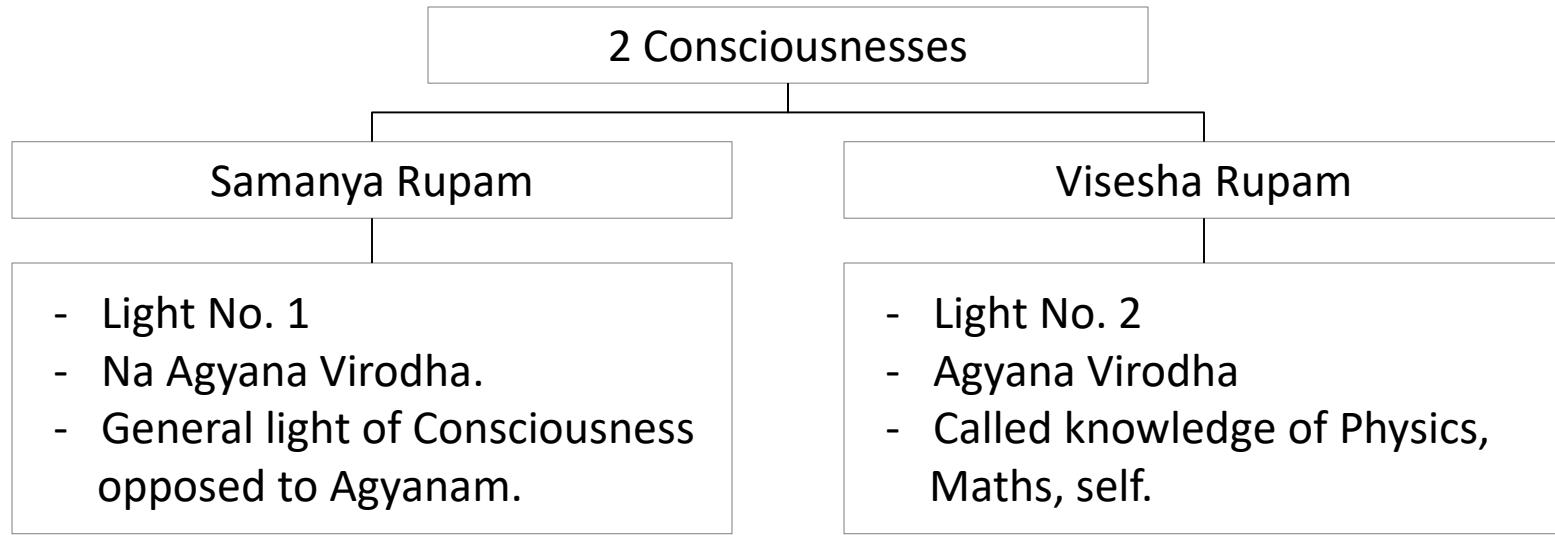
- Sadhana Eva Bavati, Na Badnaha.

• **Therefore, Conclusion is :**

Atma can have Agyanam and Adhyasa is possible.

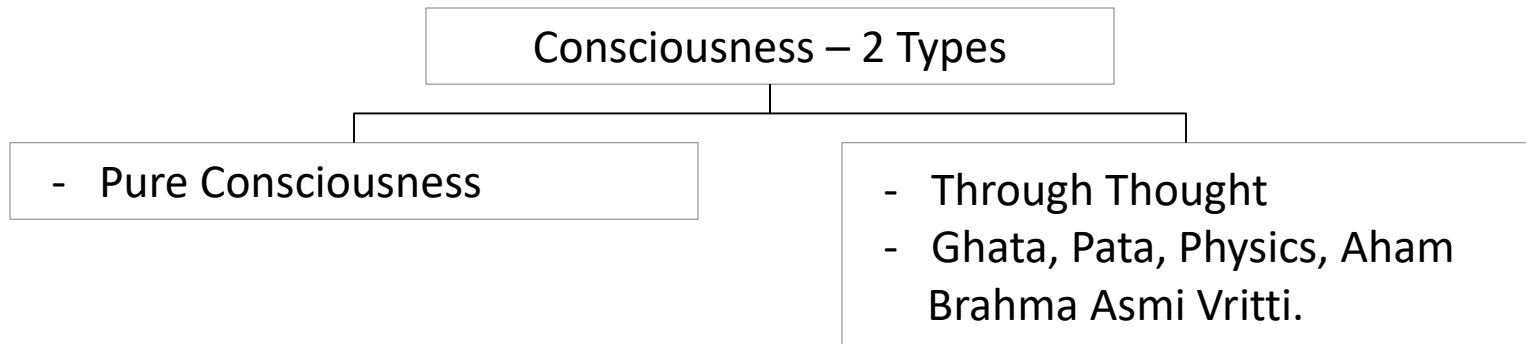
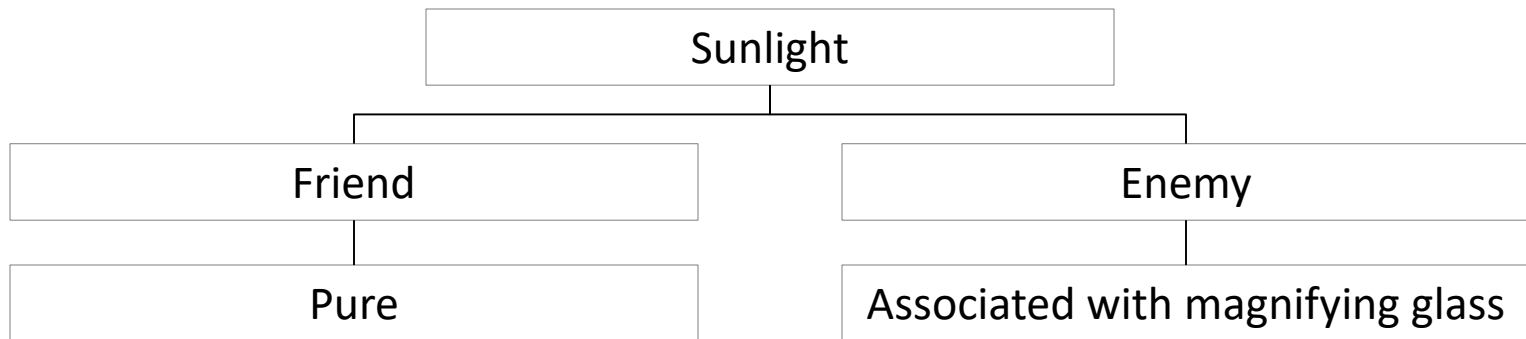
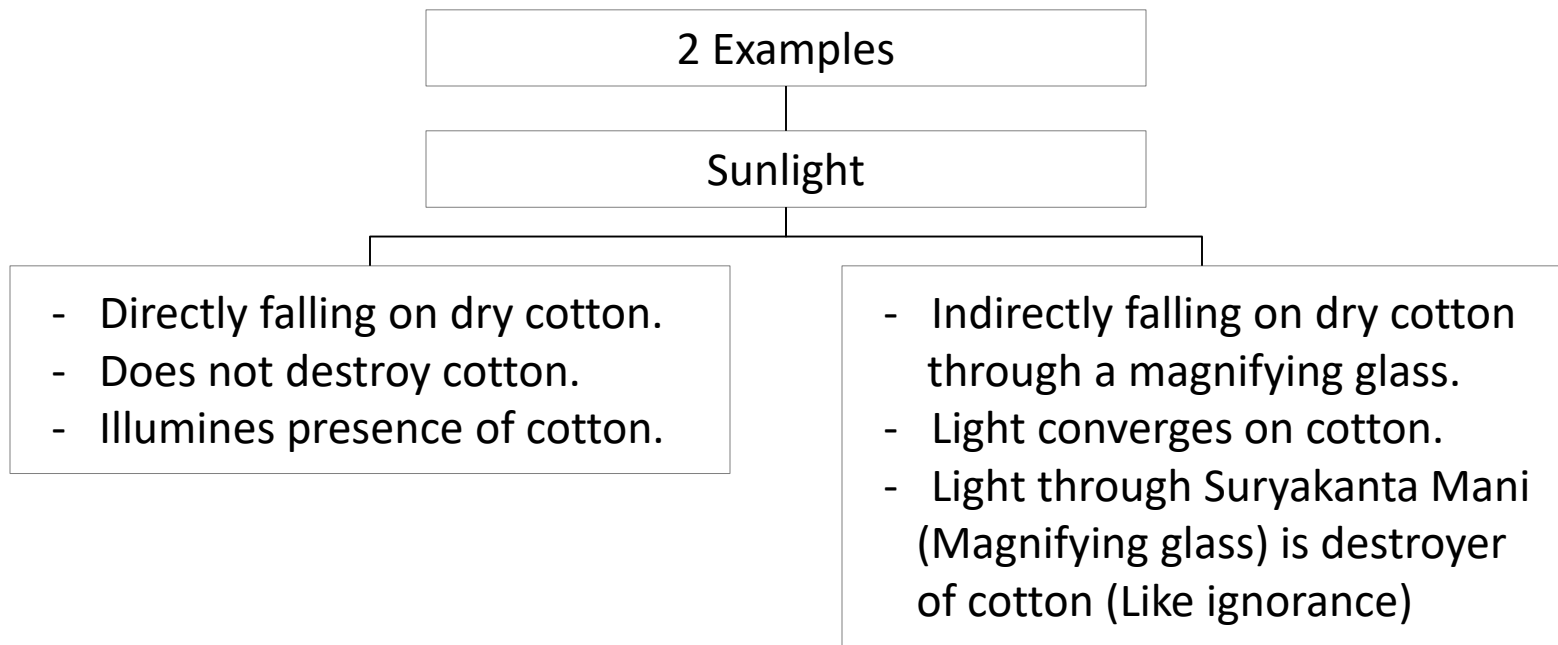
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भवति।

- Keeping this in mind, Vedanta talks of light no. 1, not opposed to darkness and light 2 of knowledge opposed to ignorance.



Light No. 2 :

- **Is also consciousness only, not pure consciousness but consciousness associated with relevant thought in the mind, Vritti Sahita Jnanam.**
- Light coming out through a thought, associated with thought, Vritti Jnanam.
- Associated with Vritti Chaitanyam, becomes knowledge.
- This knowledge can destroy ignorance.



- **Light No. 2 :**

- **Upadhi Abhivyakta Vishesha Atma Chaitanyam.**

- Knowledge comes out.
 - Abhivyakta through Upadhi, relevant thought.
 - Physics knowledge through physics thought by physics Guru.
 - Shabda Pramana enters, relevant thought takes place.
 - Consciousness associated with physics thought = Physics.
 - Knowledge (Generated through relevant Pramanam).
 - Pramana Janya, Prama Vritti Sahita Chaitanyam, Agyanam Nashayati.
 - Upadhi Abhivyakta Vishesha Atmakam Chaitanyam = Agyana Virodhi.
 - This is Sutra Buta Vakhyam.

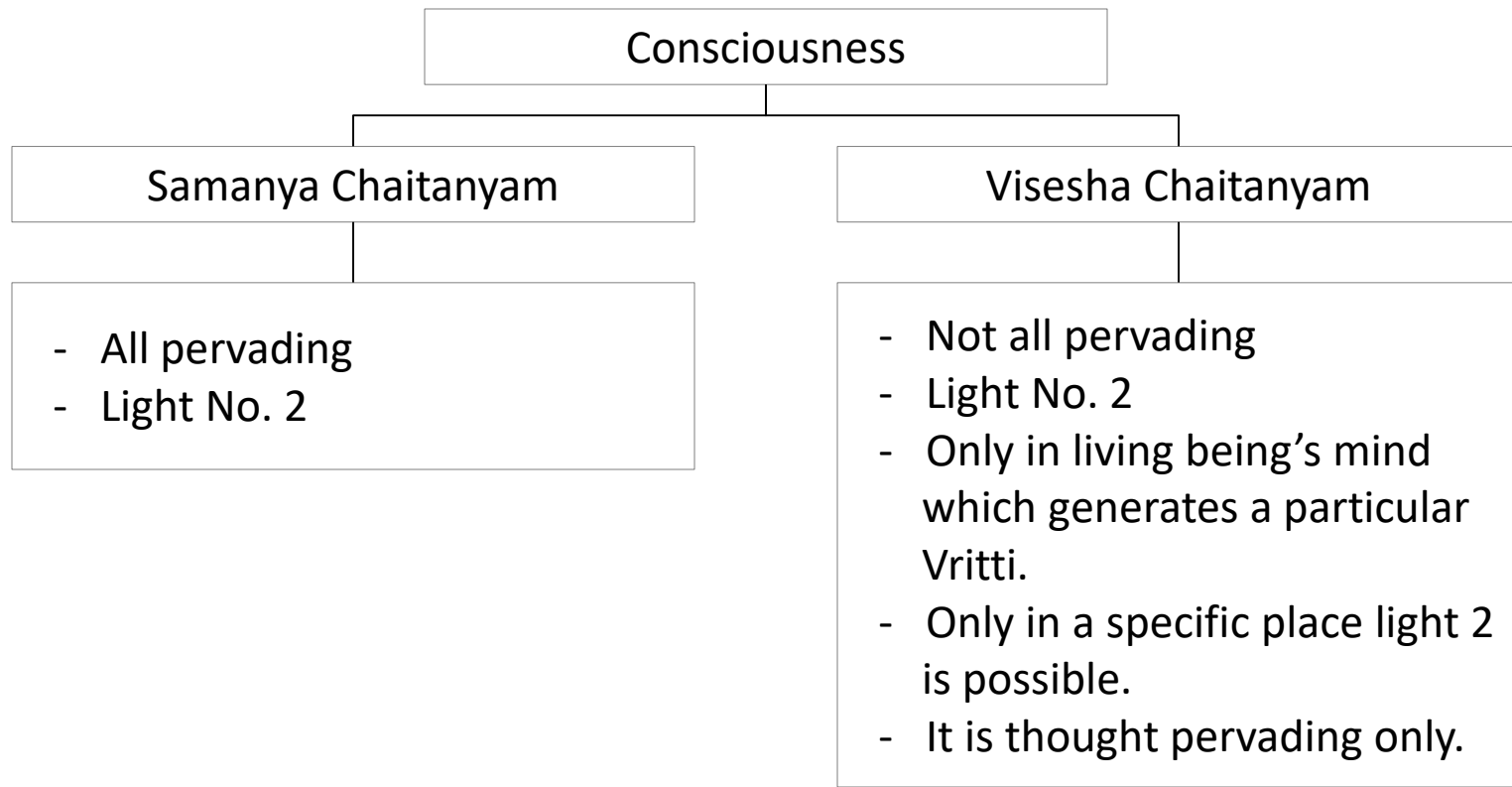
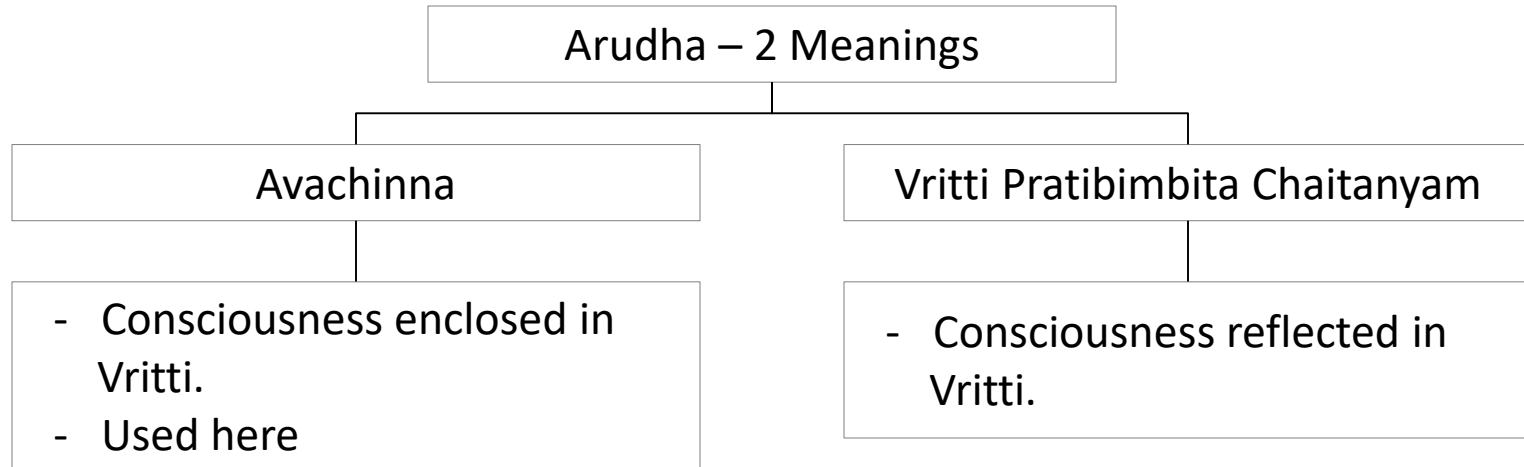
Light No. 1 :

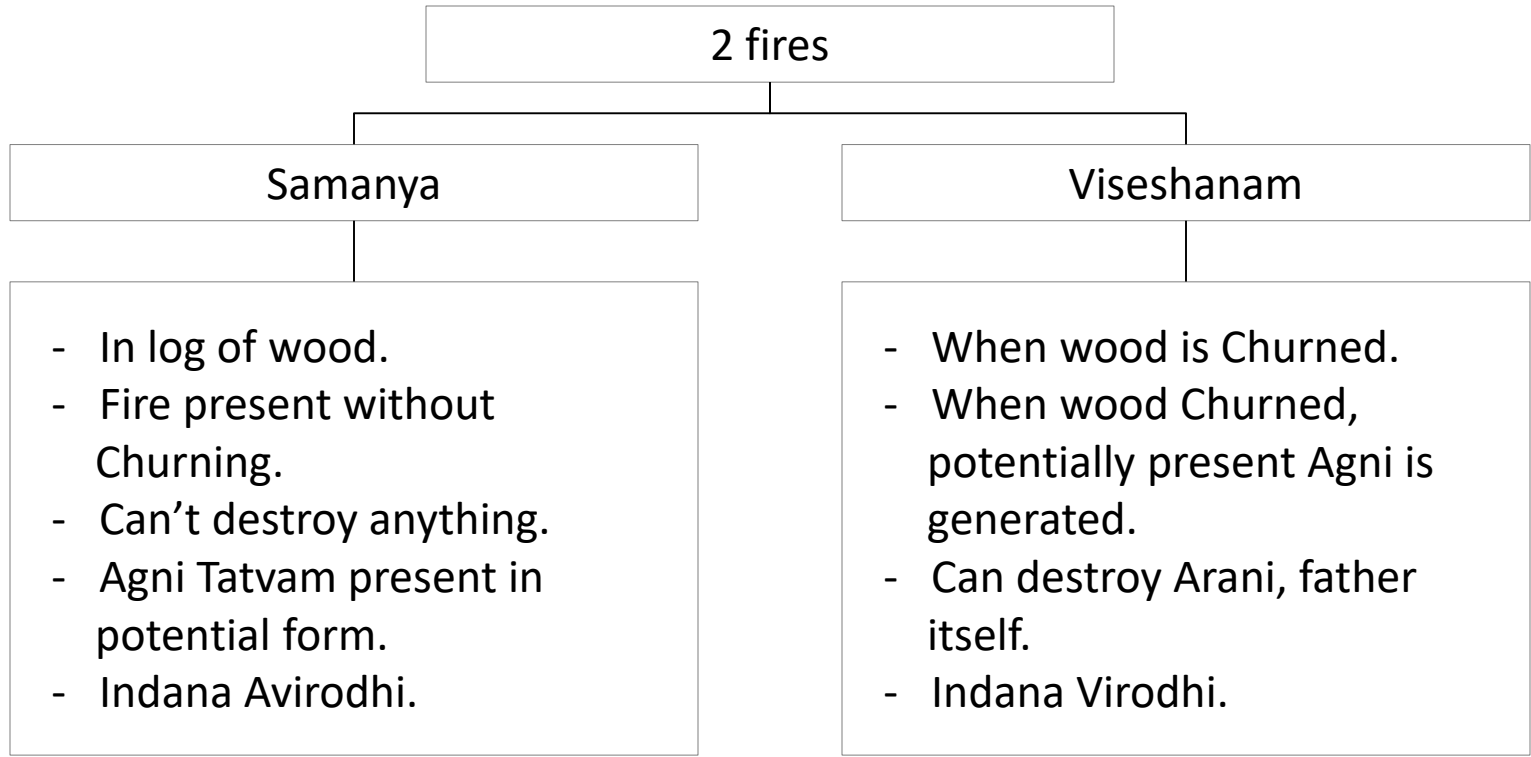
- Sarvatra Akhanda Chaitanyam Samanyam.
- General consciousness.
- What is its nature?
- Akhanda Chaitanyam, undivided.

Sarvatra Vyapti Vartamanam :

- Which is all pervading.

- Antahkarana Vritti Arudha Chaitanyam, Chaitanyam assisted with Vritti.



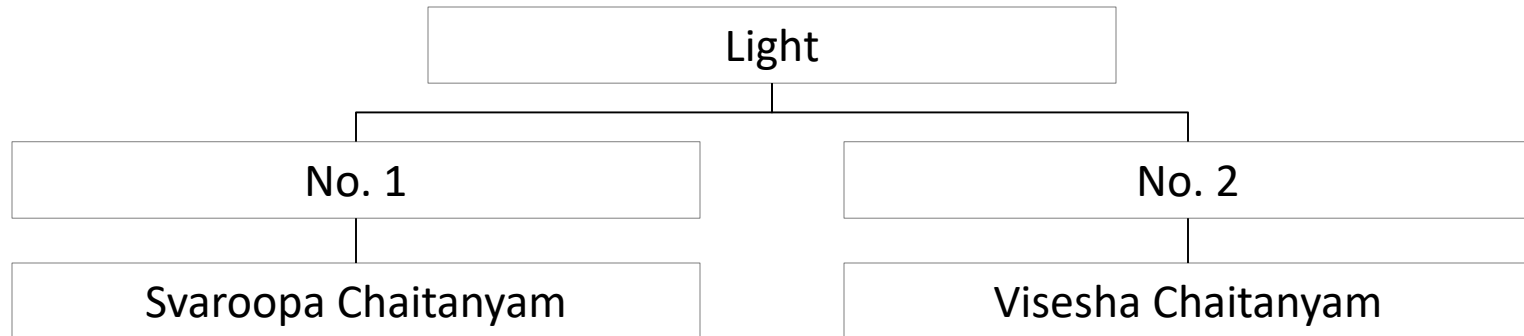


Revision (81) :

एतदेवाभिप्रेत्योक्तं वेदान्तेषु सामान्यरूपं स्वरूपचैतन्यं नाज्ञानविरोधि, किंतुपाध्यभिव्यक्तविशेषात्मकं चैतन्यमज्ञानविरोधीति। सर्वत्र व्याप्य वर्तमानमखण्डचैतन्यं सामान्यम्। अन्तःकरणवृत्त्यारूढचैतन्यं विशेषात्मकमिति विवेकः। अरण्यां व्याप्य वर्तमानोऽग्निः सामान्यः, सोऽनभिव्यक्तत्वान्नान्धकारविरोधी। स एव काष्ठमथनेनोद्भूतरूपोऽभिव्यक्तो दीपवर्त्यारोपितो विशेषात्मकः सन्नान्धकाराविरोधी भवति।

- Nishchaladasa wants to establish that Atma can have ignorance coexisting alongwith it.

Ignorance	Atma
Darkness	Light



Atma	Ignorance
Light No. 1	Darkness

- Both can coexist.



Samanya Chaitanyam	Viseshana Chaitanyam
<ul style="list-style-type: none"> - Svarupa Chaitanyam - Light No. 1 - Can coexist with ignorance - Till now described 	<ul style="list-style-type: none"> - Light No. 2 - Vritti Jnana Sahita, Rupa Chaitanyam. - Opposed to ignorance. - This alone can destroy ignorance of any topic. - Now starts description. - Vritti Arudaha Chaitanyam.

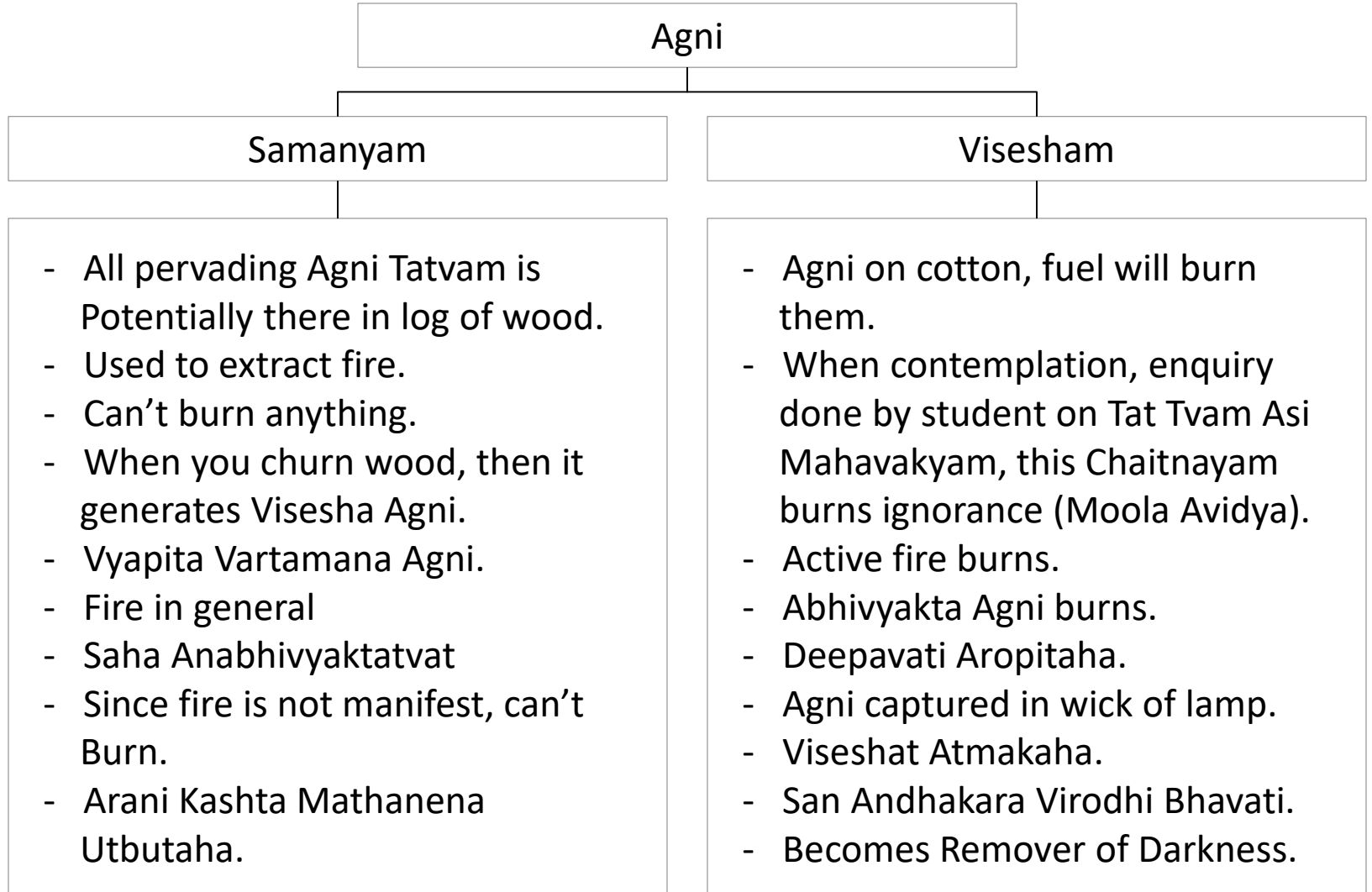
Arudaha – 3 Meanings

<ul style="list-style-type: none"> - Avachinna - Enclosed - Avacheda Vada 	<ul style="list-style-type: none"> - Avabhasaka - Reflection - Abhasa Vada 	<ul style="list-style-type: none"> - Associated - Here
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- Extend to consciousness – very important topic.

एवं व्यापकं सामान्यं ब्रह्मचैतन्यमविरोध्यप्यज्ञानस्य, तदेव चैतन्यं विचारितवेदान्तप्रमाणजनित साक्षात्कारात्मकाखण्डब्रह्माकारान्तःकरणवृत्त्यारूढं सन्निश्शेषतया अज्ञाननाशहेतुत्वात्तद्विरोधि भवति। इत्तं च केवलचैतन्यं नाज्ञानविरोधि, किन्तु वृत्त्यारूढं चैतन्यं, चैतन्यविशिष्टा वृत्तिर्वाज्ञानविरोधितयोच्यते। आध्यपक्षेऽज्ञाननाशस्य चैतन्यं हेतुवृत्तिः सहकारिणी; द्वितीये तु तन्नाशे वृत्तिः साक्षाद्धेतुश्चैतन्यं साधकम्। इदं त्वच्छेदवादरीत्योक्तम्।

Samanya Chaitanyam	Visesha Chaitanyam
- All pervading nourishes, illumines Agyanam.	- Agyana Virodhi



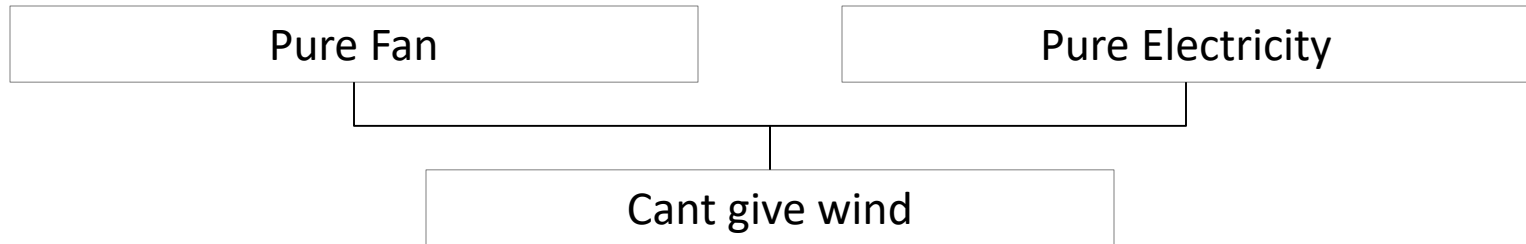
- In the same way, extend same principle, Samanya – Vishesha Association to general consciousness and ignorance.
- When general consciousness is associated with Aham Brahma Asmi Vritti or any Vritti, ignorance of self is destroyed.
- Aham Brahma Asmi Vritti is Vedanta Pramana Janita Vritti, after enquiry of Mahavakyam in the mind of a qualified student at time of Sravanam not in meditation.
- When student listens to Tat Tvam Asmi, Aham Brahma Asmi accepted by him.
- Aham Brahma Asmi Vritti = Sakshat Kara Vritti.
= Aparoksha Jnanam.

There is Brahman	I am Brahman
- Paroksha Jnanam	- Aparoksha Jnanam - Anubhava Rupa - Not experience but Aparoksha Jnanam.

- Understand Brahman as myself.
- Sakshatkaraka Akhanda Brahmakara Vritti.
- Consciousness is already there when Vritti is produced.

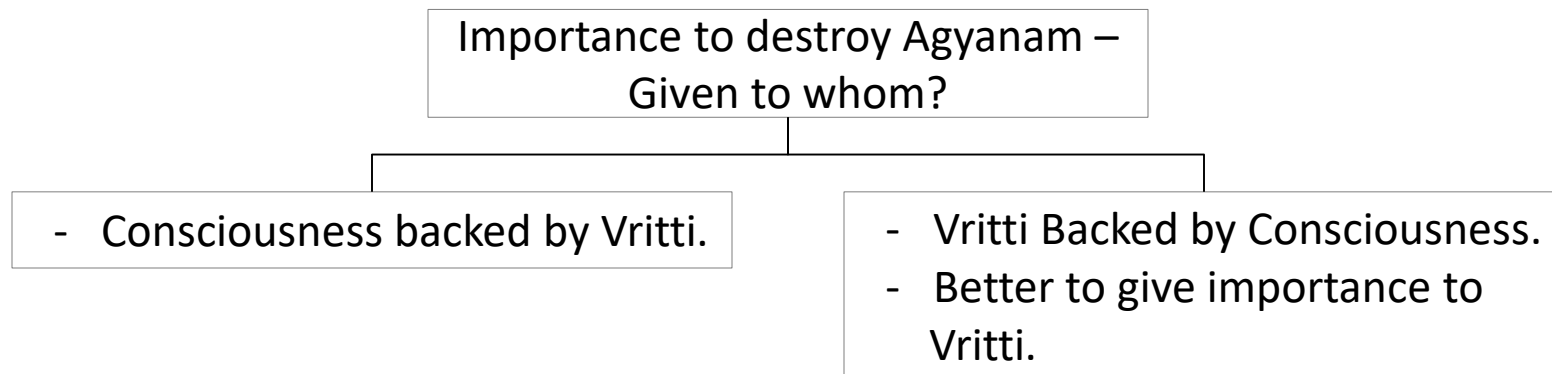
Before Vritti	When Vritti is there
- Consciousness is there	<ul style="list-style-type: none"> - Consciousness continues to be there. - Now Associated with Vritti. - Vritti Arudha, Sahita Chaitanyam.

- **What does the mixture of consciousness + thought do?**
- **Nishesataya Agyana Nasha Hetu.**
- **Mixture has capacity to destroy ignorance.**
- Pure consciousness / Pure thought can't destroy ignorance.
- Thought, consciousness mixture can destroy ignorance.



- Fan + Electricity mixture gives wind.
- Agyana nasha Hetutvat Tad Virodhi Bhavati.
- Mixture is enemical to ignorance.
- In this manner, Kevala Chaitanyam Na Agyana Virodha.

Hair Splitting :



- Vritti alone is generated by Vedanta Vichara.
- Consciousness is there in all 3 periods of time.

Before Vritti	After Vritti
Ignorance was there	Ignorance not there

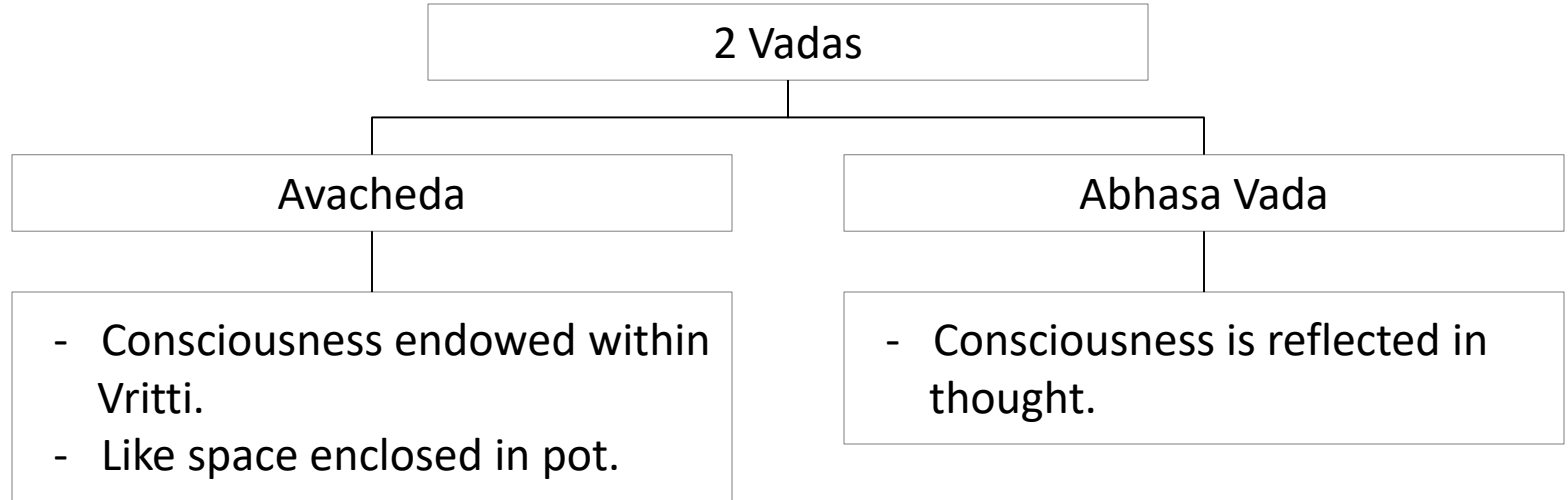
- Celebrate by giving importance to Vritti, don't forget role of consciousness.
- **Vritti Arudha Chaitanyam :**

Vritti	Chaitanyam
<ul style="list-style-type: none">- Adjective- Has lesser importance than Noun.	<ul style="list-style-type: none">- Noun- Emphasised

2nd Option :

- Chaitanya Visishta Vritti.

Chaitanya	Vritti
<ul style="list-style-type: none">- Adjective- Supporter- Secondary	<ul style="list-style-type: none">- Noun- Destroyer of ignorance



Abhasavada :

आभासवादरीत्या तु सामान्यचैतन्यवद्विशेषचैतन्यमपि नाज्ञानविरोधि,
किन्तु वृत्तिसहिताभासो वा आभाससहिता वृत्तिर्वाऽज्ञानविरोधितयोच्यते।

- Vritti enclosed Chaitanyam can't destroy ignorance.
- In a thought, consciousness is reflected, like in a mirror, sunlight gets reflected.
- Every thought is like a Mirror and in that Vritti reflection comes which becomes converted as Vishesha Jnanam.

Pure Consciousness	Vritti Jnanam
<ul style="list-style-type: none"> - By itself Samanya Jnanam. - Aham Asmi - I am - Sat Chit Ananda Svarupa – Original Consciousness. 	<ul style="list-style-type: none"> - Reflected consciousness + thought Reflected Medium + Reflected Consciousness.

Tattwa Bodha :

- Reflected Consciousness = Vritti Sahita Aabhasa Chaitanyam.
- Instead of saying Avachinna Chaitanyam is destroyer, we say Aabhasa Chaitanyam is destroyer.
- Vritti (Reflected Medium) + Aabhasa (Reflected Consciousness) together destroys ignorance (Moola Avidya).
- Vritti backed by Abhasa or Abhasa backed by Vritti destroys Agyanam.
- Enclosed or reflected consciousness requires Vritti (Thought) to destroy Agyanam.

Note :

- Without Aham Brahma Asmi, ignorance is not destroyed.

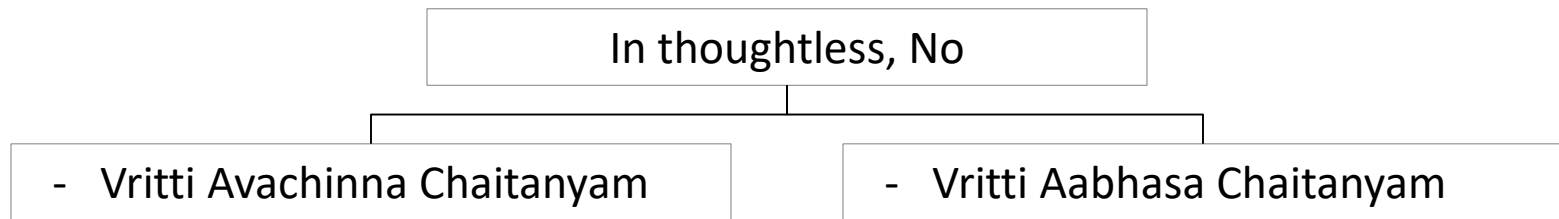
- Remaining thoughtless gives no benefit, it will be pure consciousness, not enemical to ignorance.
- In thoughtless mind, pure consciousness will be there, no ignorance will away.

• **Vedanta Insists :**

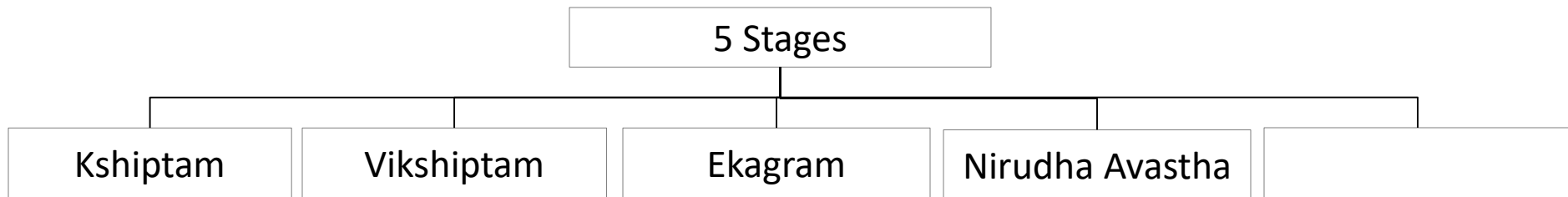
Don't sit thoughtless, will only get relaxation.

- It is beneficial to you but has no spiritual value.

• **Remaining thoughtless has no spiritual value.**



- Atma Agyanam will continue.
- Yogic Nirvikalpaka Samadhi, we refute repeatedly.
- In Yoga Shastra, recommend Chitta Vritti Nirodha.
- We Translate Nirodha as removing all thoughts.



- In Nirudha Avastha, All thoughts eliminated, Nirbeeja, Nirvikalpaka, Samadi utterly useless.

- Repeatedly read and assimilate this paragraph.
- When no thoughts, only pure consciousness will be there.
- **Samanya Chaitanyam can't destroy ignorance, it will nourish ignorance.**
- Yogic Nirvikalpaka Samadhi of thoughtlessness is has no spiritual value, according to Vedanta.
- **Vedanta Saya :**
 - Thought is important.
 - Should be generated by Vedanta Vichara.
- At time of Sravanam, generate Aham Brahma Asmi thought.
- This Vritti + Reflected Consciousness alone negates Moola Avidya.
- Having generated thought during Sravanam, during Nididhyasanam try to recollect.

During class	During Nididhyasanam
- Generate Aham Brahma Asmi.	- Recollect Aham Brahma Asmi thought.

- Aham Brahma Asmi Vritti is generated during Sravanam in class, immediately after that Jagrat Vritti is generated.
- **Other Vrittis displace Aham Brahma Asmi Vritti.**
- During Nididhyasanam, we are not generating new Vritti but only recollecting the knowledge already received.

- Nididhyasanam, not meant to generate new knowledge, not meant to silence the mind but to recollect the teaching aham Brahma Asmi.
- Vritti is important.

• **Thoughtlessness has no spiritual value but only health value, reduces stress.**

- Yogic thoughtlessness, Vedanta does not value.
- Don't mix Yoga and Vedanta.

• **Don't try to remove thought, Vritti Sahita Abhasa.**

- Abhasa Sahita Vritti eva Agyana Viroditaha, Iti Uchyate.

इत्थं शुद्धं स्वयंप्रकाशस्वरूपचैतन्यं नाज्ञानविरोधि।
तत्तैश्चाज्ञानं स्वरूपचैतन्यमेवाश्रित्य वर्तते। तेनाज्ञानेनावृते
आत्मनि बन्धाध्यासो युज्यत एव।

- In this manner, pure consciousness is not opposed to ignorance.
- Agyana Svarupa Chaitanya Ashritya Eva Vartate.
- Agyanam happily coexists with consciousness which is Svarupam.

Simple Experiment :

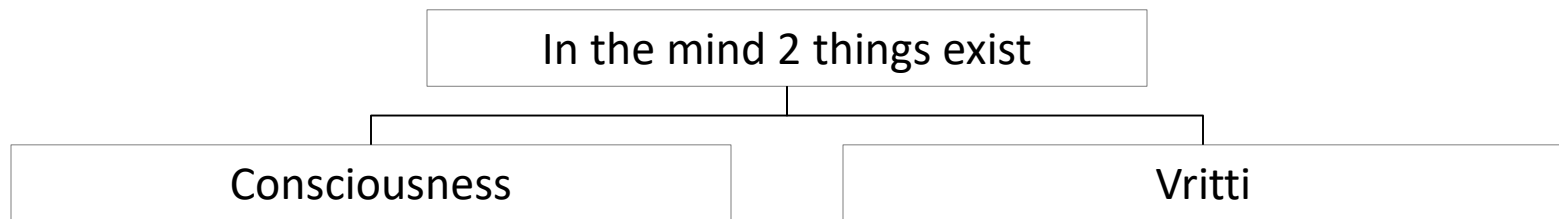
- Ask yourself what is the time?

I) You say :

- I don't know.
- Agyanam expressed in form of Vritti.
- I have time ignorance.
- **I am aware of my time ignorance because of consciousness.**
- Ignorance and consciousness coexists.

II) See Watch :

- 5 PM.
- Have time knowledge now because of Chakshu Pramanam, time Vritti takes place, Vritti was absent before.



- Vritti and Consciousness come together, time ignorance is gone.
- Moment Vritti and Consciousness mixture comes, Agyanam can't exist with time ignorance.
- Consciousness and various ignorances coexist. As and when Vrittis are generated through relevant Pramanas, Vritti + Consciousness join together and ignorance is destroyed.

- **When I do Vedanta Vichara, Vritti is not time Vritti but Vritti is “Aham Brahma Asmi Vritti”.**
- **It destroys Brahma Agyanam, Moola Avidya.**
- Moola Avidya gets destroyed.
- This is epistemology of Vedanta.
- Tena Agyanena Avrute Atmani Bandha Adhyasa Yujoyata Eva.
- Nishchaladasa comes back to original topic.

Original Topic :

- Anatma Adhyasa is possible upon Atma.
- Why is it possible?
- Because of condition No. 5.

- **Revise and remember again and again all topics of Vichara Sagara.**

- Ignorance is required for Adhyasa.

- **Rope ignorance required for Snake Agyanam.**
- **Anatma ignorance required for Anatma Adhyasa.**

- Ignorance is there coexisting with Atma, therefore Adhyasa is possible.

Purva Pakshi :

- 5th condition is not there.

Topic 71 :

(७१) पञ्चमसामग्र्यभावः- बन्धाध्यासे अधिष्ठानविशेषांशाज्ञानमपि न संभवति, बन्धाधिष्ठानब्रह्मणः स्वयंप्रकाशज्ञानस्वरूपत्वात्। “यत्साक्षादपरोक्षात् ब्रह्म” (वृ ३.४.१, ३.५.१) इति श्रुतेः। एतादृशे ब्रह्मणि, आदित्ये अन्धकारवदज्ञानं न कथञ्चन युज्येत। यथा प्रकाशात्मकसवितुरन्धकारस्य च विरोधोऽपरिहार्यः एवं स्वप्रकाशचैतन्यात्मकब्रह्मणस्तमोरूपाज्ञानस्य च परस्पर विरोधोऽस्ति। तस्मात्स्वयंप्रकाशरूपत्वादधिष्ठानस्य तद्विशेषांशाज्ञानासंभव एव।

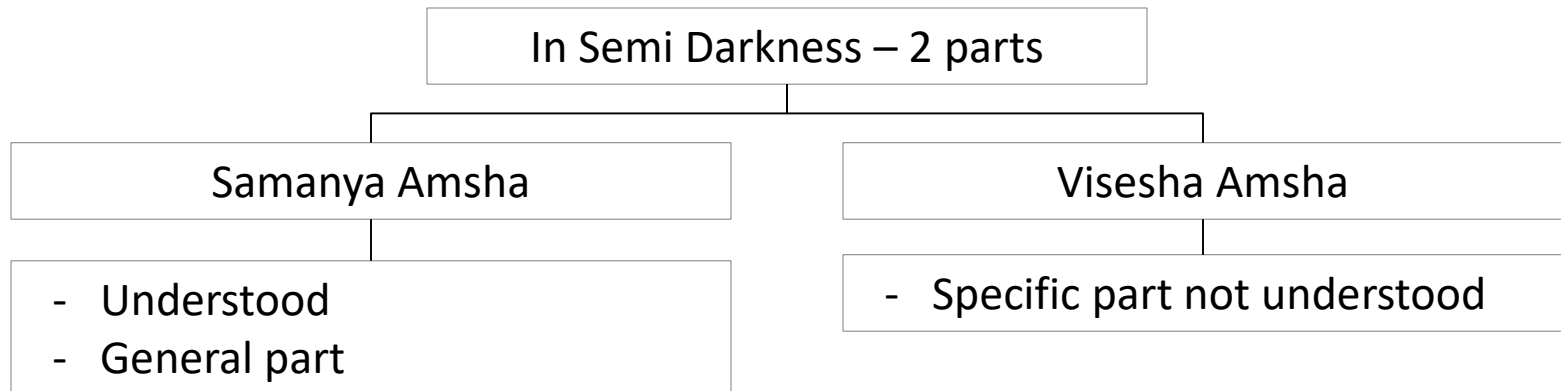
- Now Nishchaladasa establishes in topic 97 that ignorance can be there in Atma.

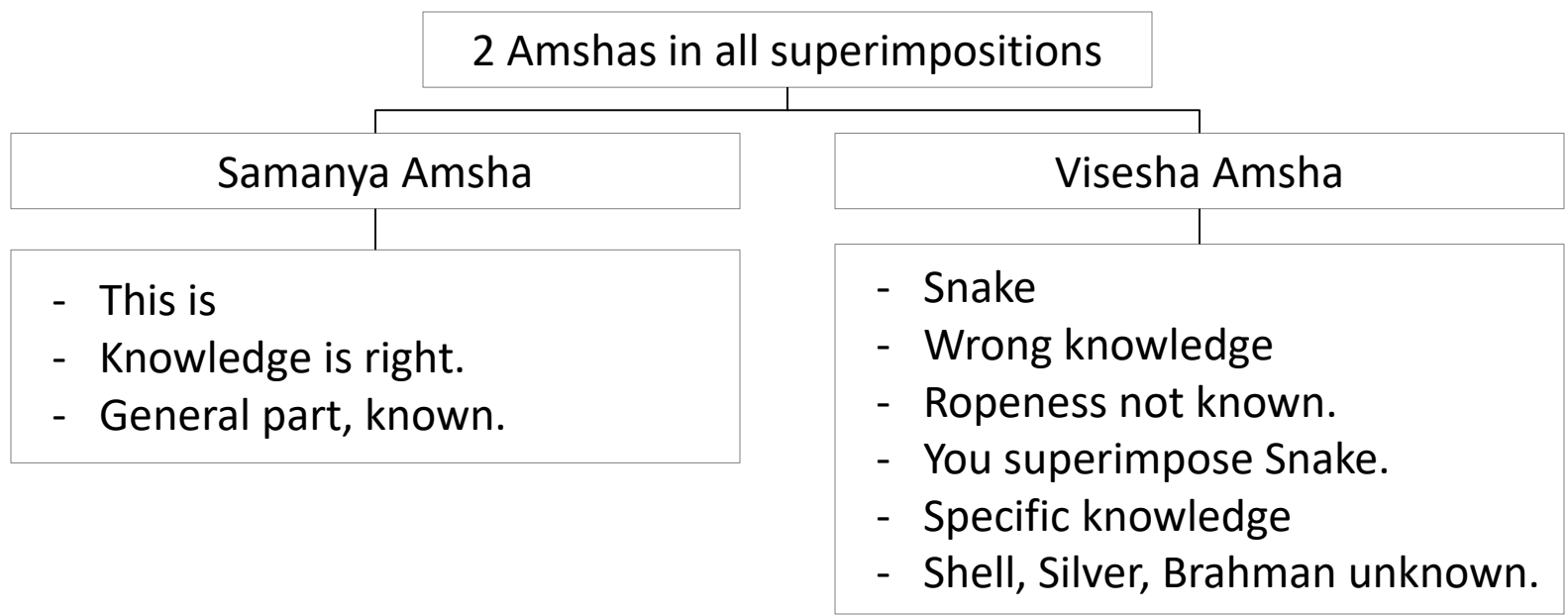
2nd Objection : Topic 72

(७२) ब्रह्मणो निर्विशेषत्वादप्यध्याससामग्र्यभावः- इतोऽपि ब्रह्मणि बन्ध्यासो न संभवति। यतोऽत्यन्तमविज्ञाते वा विशेषतो ज्ञाते वाधिष्ठानेऽध्यासो न संभवति। किन्तु विशेषतोऽज्ञाते सामान्यतो ज्ञात एवाधिष्ठानेऽध्यासो जायेत। ब्रह्म हि सामान्यविशेषादिधर्मशून्यं

निर्विशेषमिति च वेदान्तसिद्धान्तः। तत्कथं ब्रह्म विशेषतोऽज्ञातं सामान्यतो ज्ञातमिति च वक्तुं शक्यते। अपि चाध्यासलोभेन सामान्यविशेषधर्मकमेव ब्रह्मेति यध्यभ्युपगम्येत, तर्हि निर्विशेषं परं ब्रह्मेत्यभ्युपगमहानिः स्यात्। एवं च निर्विशेषस्वप्रकाशस्वरूपे ब्रह्मणि विशेषाज्ञानस्य सामान्यज्ञानस्य चासंभवाध्यासो नैव युज्यते। तस्माद्ब्रह्मणि बन्धोऽध्यस्त इति न शक्यत एव वक्तुम्। प्रत्युत बन्धः सत्य इत्येव वक्तव्यम्। सत्यश्चेद्बन्धो न जानान्निवर्तेत। तस्मादस्य ग्रन्थस्य जानाद्बन्धनिवृत्त्यात्मकमोक्षरूपप्रयोजनकथनमसङ्गतं स्यात्।

- Rope ignorance required for Snake superimposition.
- Rope ignorance must be partial.
- If Rope ignorance is total, as in total darkness, and Rope is completely not seen, no snake superimposition possible.
- If Rope ignorance is totally absent, bright light is there, no superimposition.
- Superimposition requires semi darkness.





- Samanya and Visesha Amshas are there in all Adhishtanams.
- Partial knowledge is compulsory for all superimpositions said in topic 72.

(७२) ब्रह्मणो निर्विशेषत्वादप्यध्याससामग्र्यभावः-
इतोऽपि ब्रह्मणि बन्ध्यासो न संभवति।
यतोऽत्यन्तमविज्ञाते वा विशेषतो ज्ञाते वाधिष्ठानेऽध्यासो
न संभवति। किन्तु विशेषतोऽज्ञाते सामान्यतो ज्ञात
एवाधिष्ठानेऽध्यासो जायेत। ब्रह्म हि सामान्यविशेषादिधर्मशून्यं

Purva Pakshi Agrees :

- In case of Rope Samanya (Idam – known Amsha) and Visesha (Rajju unknown Amsha) possible.

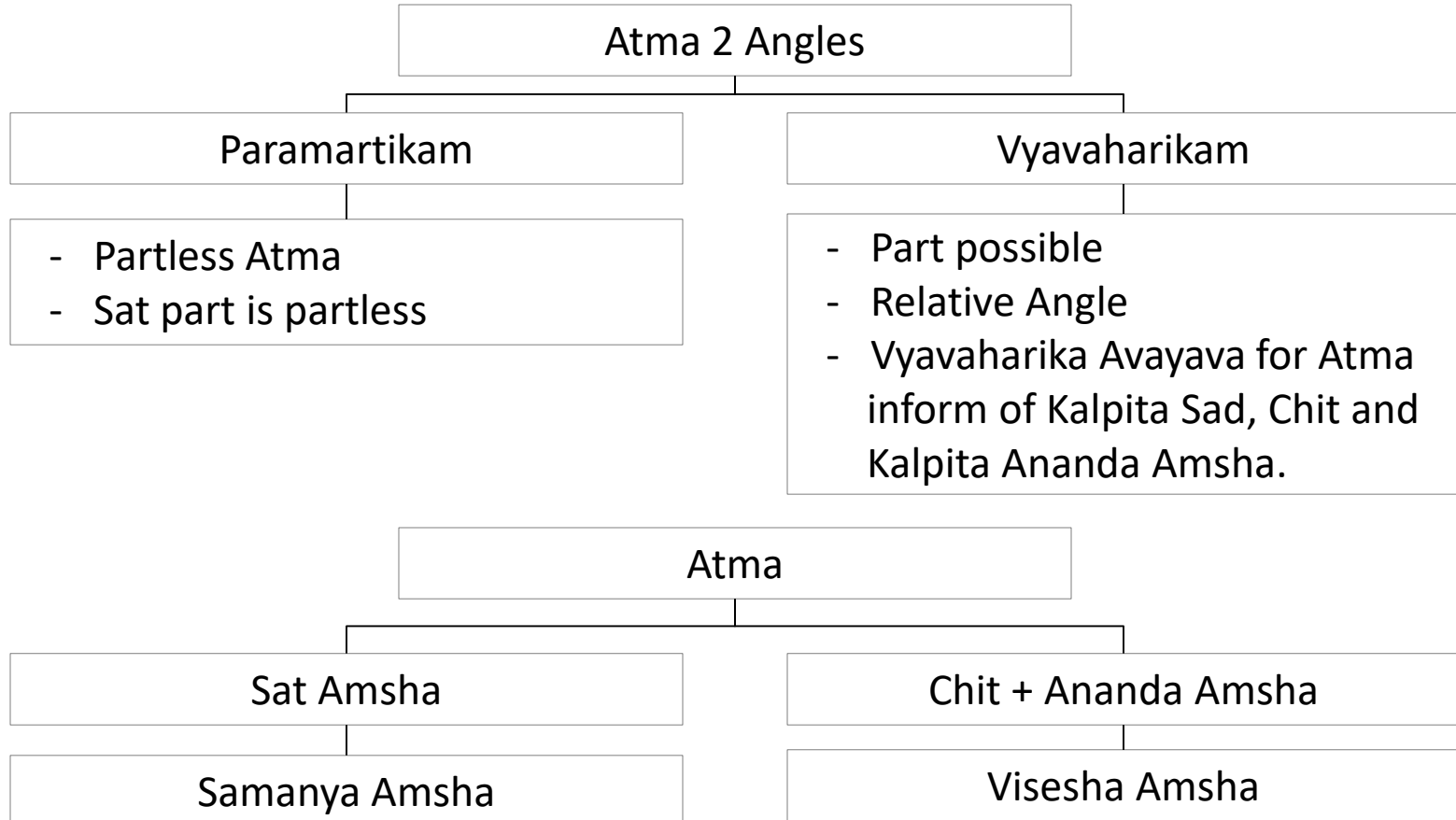
- Atma is partless – Nishkalam, Niravayavam, Akashavatu.
- Akasha has no parts, can't split, can't partition.
- How is partial knowledge possible in Atma if it is partless?
- In total knowledge, total ignorance, Adhyasa is impossible.

• **Partial knowledge is compulsory condition and not possible in Atma.**

Purva Pakshi :

- **Agyanam is possible, partial knowledge is not possible.**

Nishchaladasa – Answer :



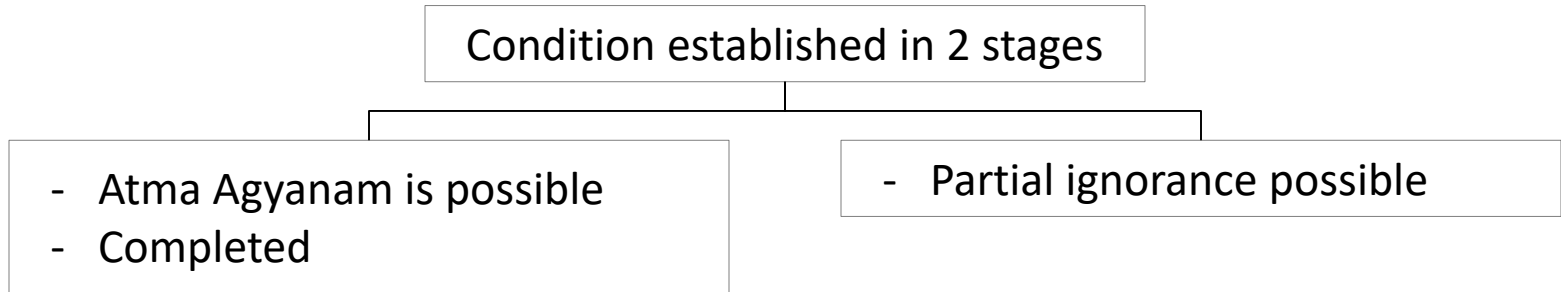
(९८) आत्मा सामान्यतो ज्ञातो विशेषतोऽज्ञातश्च-यतूक्तं सामान्यतो ज्ञाते विशेषतोऽज्ञात एव वस्तुन्यध्यासो जायेत। सामान्यविशेषधर्माभावान्निर्विशेषे आत्मनि ज्ञातत्वाज्ञातव्यपदेशोऽध्यासश्च नैव संभवतीति; तन्निरस्यते –‘अयमहमस्मि’ इत्यात्मास्तित्वानुभवस्तात्सर्वलोकप्रसिद्धः। आत्मा हि नाम स्वस्वरूपमेव। न ‘नाहमस्मी’ति कोऽपि प्रत्येति। किन्तु ‘अहमस्मि’ इत्येव सर्वः प्रत्येति अत आत्मानं सद्रूपेण सामान्यतो विजानाति लोकः। परं तु न कोऽपि ‘प्रज्ञानघनोऽखण्डानन्दस्वरूपो व्यापको नित्यशुद्धो नित्यमुक्तश्चाहम्’ इति विशेषरूपेणात्मानं जानाति। तस्माच्चिदानन्दादिलक्षणलक्षितत्वेन विशेषतो नात्मा विज्ञायते, किन्तु सामान्यतः सत्स्वरूपेण ज्ञायत एव। इदञ्च सर्वानुभवसिद्धम्। न चेदं केवलयुक्त्याऽपहनोतुं शक्यते।

पामरादिसर्वसाधारण्येन भासमानं सद्रूपमात्मनः सामान्यस्वरूपमित्युच्यते। केवलब्रह्मानुभवसिद्धचिदानन्दादिस्वरूपं तु विशेषरूपम्। अधिकदेशकालवर्ति यत्तत्सामान्यस्वरूपमिति न्यूनदेशकालवर्ति यत्तद्विशेषस्वरूपमिति च लौकिकपदार्थानां विवेकः। चिदानन्दयोरप्यात्मनः स्वरूपत्वादेवसद्रूपवत् चिदानन्दस्वरूपमपि व्यापकमेव वर्तते। अत एवात्मनः सत्तापेक्षयाऽऽनन्दादिकं व्याप्यमिति वा, आनन्दाध्यपेक्षया सत्ता व्यापिनीति वा न शक्यते वक्तुम्। तथा चात्मनः सद्रूपं सामान्यं, चिदानन्दरूपं विशेषरूपमिति यध्यपि न सङ्गच्छते, तथाप्यात्मनः सत्तास्वरूपस्य प्रतीतिः सर्वलोकसाधारण्येनाविध्यादशायामपि जायते, नैवं चिदानन्दस्वरूपप्रतीतिरविध्यादशयां सर्वेषां जायते। केवलं चिन्मात्रनिष्ठायां ज्ञानिनां तु सदा सर्वाशप्रतीतिरस्ति।

यध्यप्यविध्यादशायां चैतन्यानन्दस्वरूपमप्यास्ते एव, तथाप्यविध्यया न तत् प्रतीयतैत्यविध्यमानवत्कृत्वा चैतन्यानन्दस्वरूपं परिच्छिन्नदेशकालवर्ति, सत्तास्वरूपं सकलदेशकालवर्तीति चोच्यते। परमार्थतो नैवास्ति सामान्यविशेषभावः, सच्चिदानन्दस्वरूपस्यात्मनः। अविद्वत्प्रतीत्यनुसारेण तु स कल्पते।

Nishchaladasa :

- Establishing 5th condition for Anatma Adhyasa upon Atma.
- Partial ignorance of Adhishtanam.

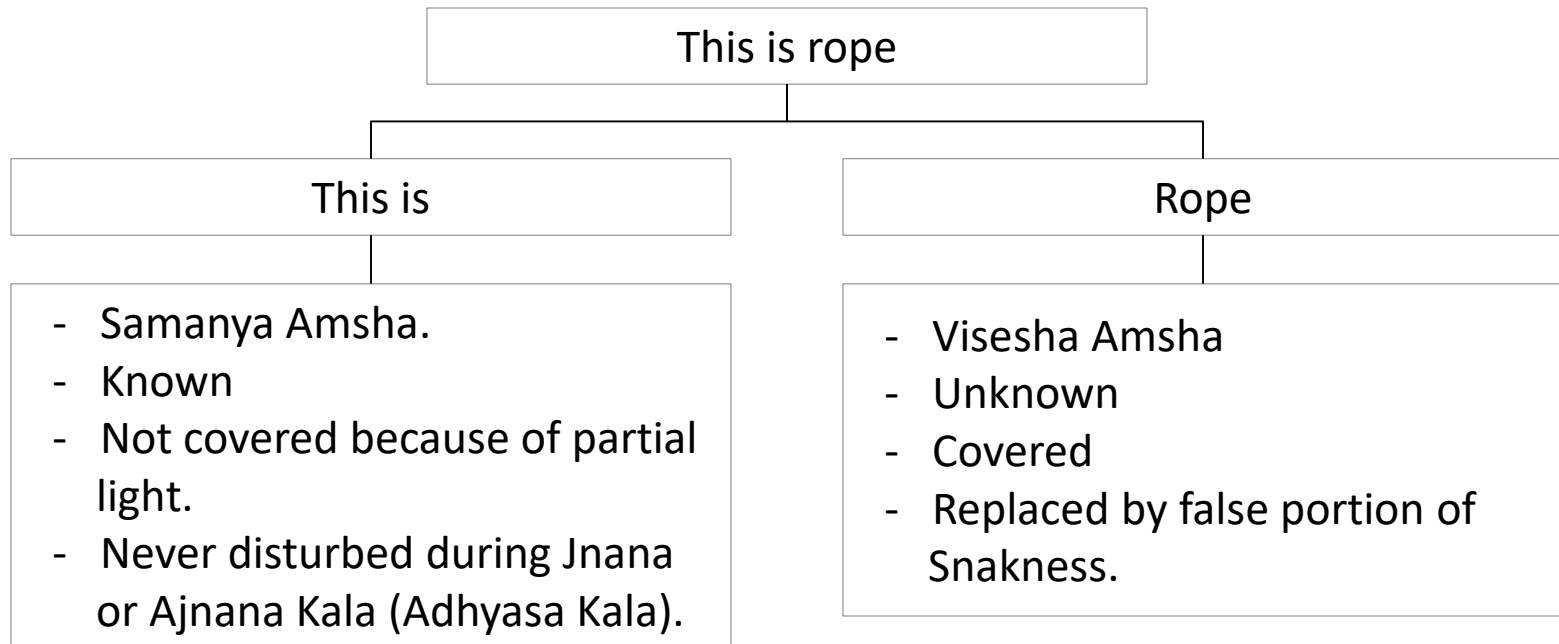


- Atma being Samanya Chaitanam, Atma Agyanam is possible.
- **Atma Agyaam can coexist with Chaitnaya Rupa Atma.**
- Because consciousness and ignorance are not opposed to each other, they are friendly.
- Knowledge and ignorance are opposed to each other.
- **Consciousness supports ignorance by giving existence and also by revealing presence of ignorance by Chit Amsha.**

- There Atma Agyanam is possible, Nishchaladasa established.

2nd Stage :

- How to show Atma Agyanam is partial?
- Adhyasa requires partial knowledge and partial ignorance.

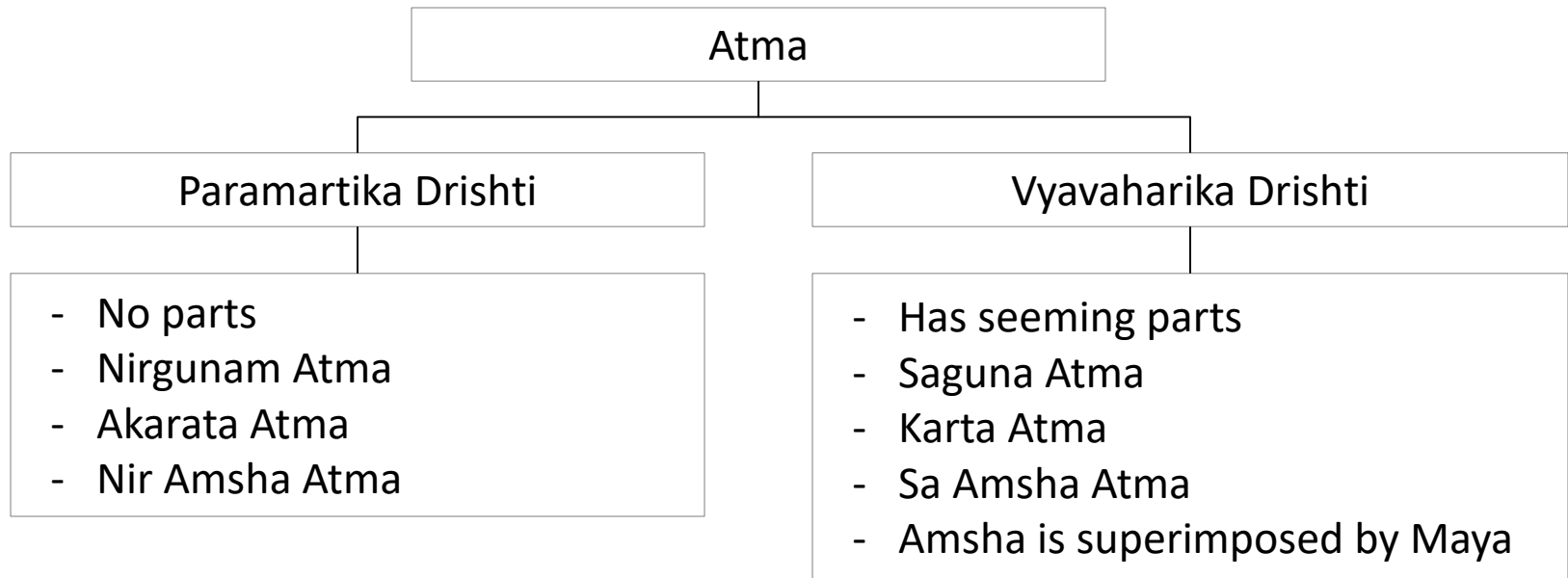


Purva Pakshi :

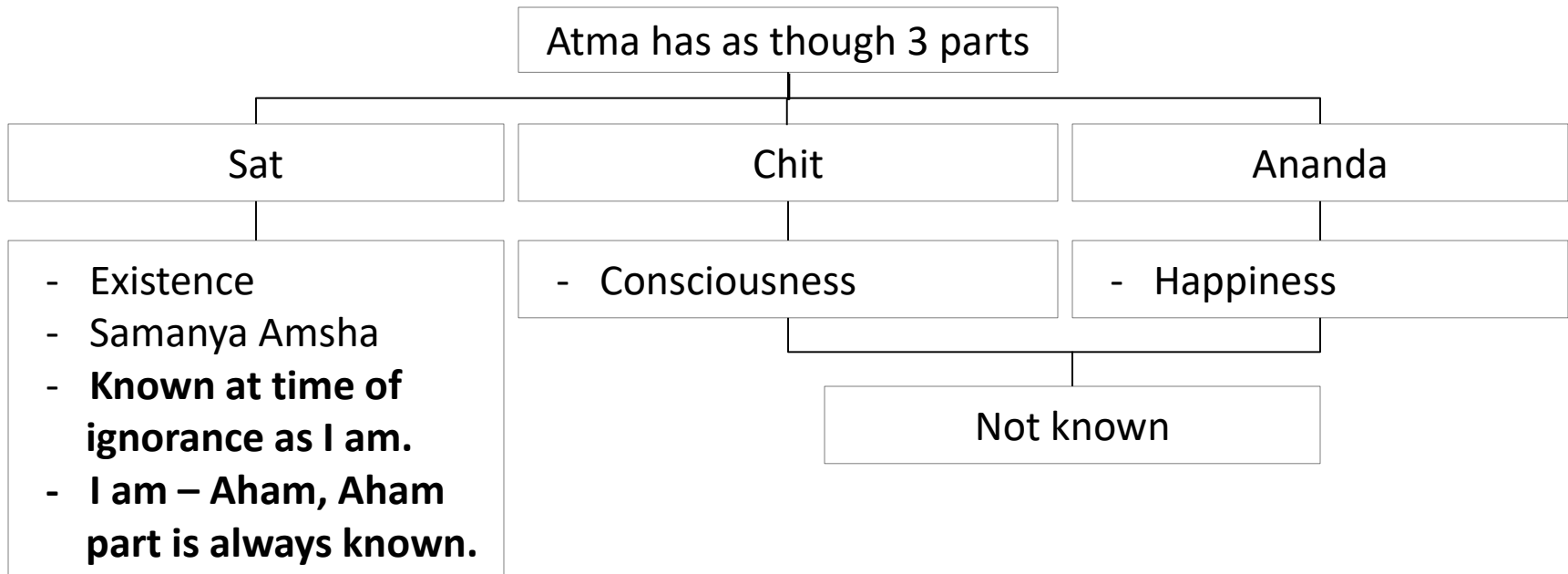
- Adhyasa requires Samanya Amsha and Vishesha Amsha.
- In rope, shell, can talk of Samanya and Vishesha Amsha because they have parts.

- **Atma – Niravayavam, Niramsham, partless, ignorance possible but not partial ignorance which is required for Adhyasa.**

Nishchaladasa – Answer :



- Amsha from standpoint of Maya Vyavahara Jagat has 3 parts.



Dakshinamurthi Stotram :

I) Balyadishu Jagrat Dishu....

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वप्नु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- In all Avasthas, stages, Aham, Aham, Sad Amsha is known.

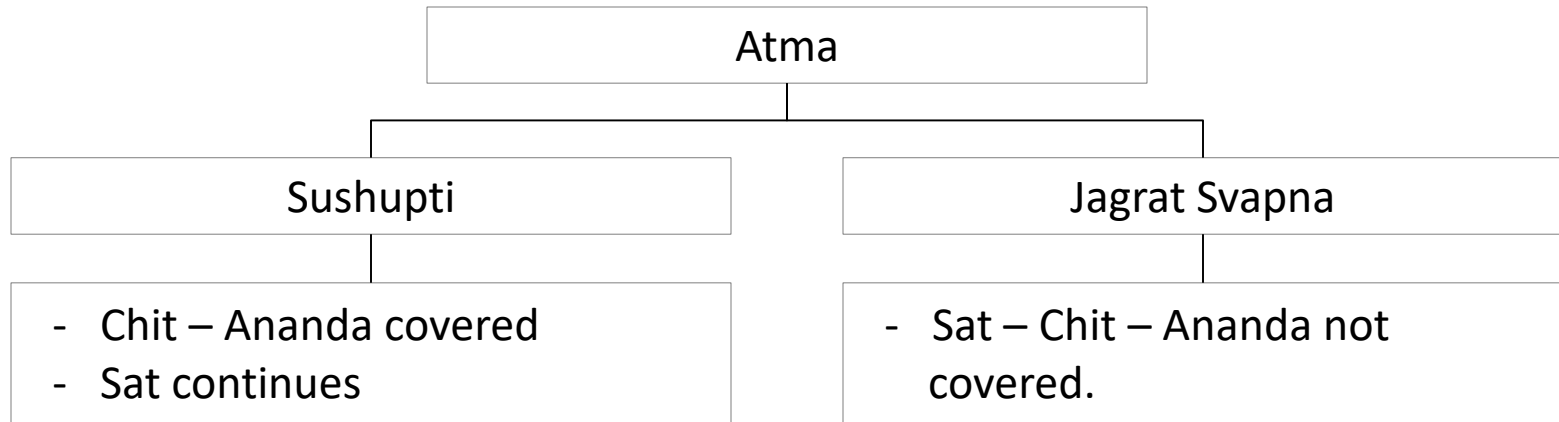
II) Rahugrastha Divakarendu...

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजयते
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- Even during Sushupti, Sad Amsha is known.
- Maya covers Chit + Ananda Amsha in Sushupti but Sat Amsha continues.



- Sat – Amsha – pure existence continues in all 3 Avasthas without being covered.
- I – Sanmatra in the form of existence continues in Sushupti.
- Sometimes, Sat – Chit taken as Samanya Amsha, known, and Ananda as Vishesha Amsha unknown.
- In Vichara Sagara, we take :

Sad Amsha	Chit + Ananda Amsha
<ul style="list-style-type: none"> - Samanya Amsha - Known 	<ul style="list-style-type: none"> - Vishesha Amsha - Unknown

Point one :

- Therefore, partial ignorance is possible, Chit + Ananda Amshas unknown.

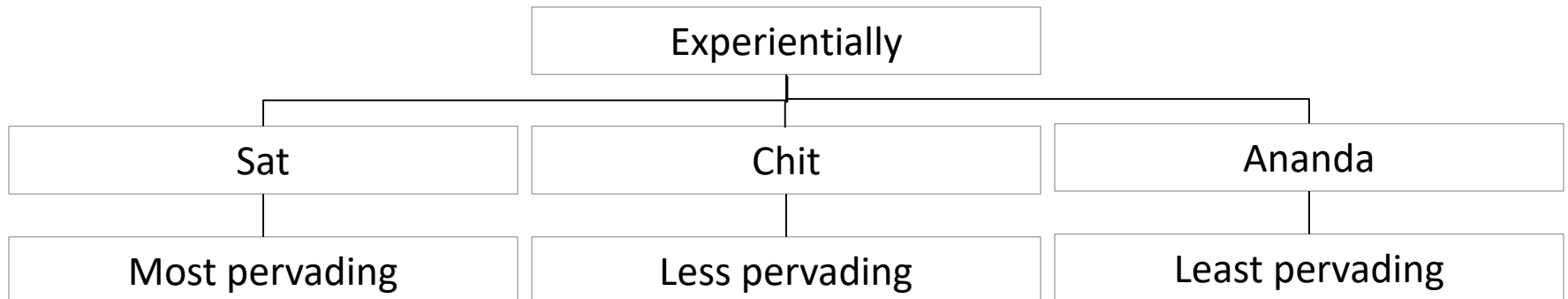
Point Two :

- Nischaladasa raises and answers.

General Rule :

Samanya Amsha	Visesha Amsha
<p>I) More extensive pervasive.</p> <ul style="list-style-type: none">- I am a Human being.- Humanness in all human beings. <p>II) Adhika Desha Varti :</p> <ul style="list-style-type: none">- This is common to all objects.- Thisness infinite, more extensive spatially. <p>III) Time wise infinite</p> <ul style="list-style-type: none">- I am continues in sleep.- Jnana Kale and Ajnana Kale thisness – Sat Amsha continues, more pervasive.- In past, present, future, Samanya Amsha continues.- Adhika Kala Varti.	<p>I) Less extensive, pervasive</p> <ul style="list-style-type: none">- I am Male, owner of house.- Individuality is there only in me. <p>II) Nuna Desha Varti :</p> <ul style="list-style-type: none">- Rope, Snake, wall limited to one object at a particular place, object Infront of me, finite place.- Bookness, Mikeness finite. <p>III) Timewise finite</p> <ul style="list-style-type: none">- When seeing Snakeness, Ropeness is not there.- After understanding say, this is Rope, Snakeness goes.- Worldness goes off in sleep.- Ropeness and Snakeness can't coexist.- Visesha Amsha is there only temporarily. <p>Agyana Kale :</p> <ul style="list-style-type: none">- Ropeness Nasti <p>Jnana Kale :</p> <ul style="list-style-type: none">- Snakeness Nasti- Visishesha Amsha Nuna, Alpa, Kala Varti.

- Incase of Atma, Sat-Chit-Ananda Amsha are all Svarupam of Atma.
- Wherever Atma is, Sat-Chit-Ananda must be there because Svarupa can never go away.
- In wall, Sat-Chit-Ananda is there.
- Experientially, don't feel Chit and Ananda Amsha .
- It appears as if Sat Amsha is more pervasive.
- Chit Amsha does not seem to pervade inert objects.
- Chit seems to pervade only living beings.
- All living beings are conscious but are not happy.
- When I look at Sad people, Sat + Chit Amsha is there but Ananda not reflected.
- Beings cry, wall does not cry.
- Ananda Amsha less available.
- Where Ananda is, consciousness is there, wherever consciousness is, Ananda is, can't say.
- Where existence is, consciousness is, can't say.



- Only for Jnani, Satchit Ananda are equally pervading, extensive.

Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
 आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।
 आनन्देन जातानि जीवन्ति ।
 आनन्दं प्रयन्त्यभिसंविशन्तीति ।
 सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
 स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I
 anandaddhyeva khalvimani bhutani jayante I
 anandena jatani jivanti I
 anandam prayantyaabhisamvisantiti I
 saisa bhargavi varuni vidya parame vyoman pratisthita I
 sa ya evam veda pratitisthati, annavannado bhavati I
 mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

Chandogya Upanishad :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
 सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
 भगवो विजिज्ञास इति ॥ १ ॥

*Yo vai bhūmā tatsukhaṁ nālpe sukhamasti bhūmaiva
 sukhaṁ bhūmā tveva vijijñāsītavya iti bhūmānaṁ
 bhagavo vijijñāsa iti.*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

- Ananda is Buma – All pervading Brahma Chaitanyam.
- Even though, really speaking, all 3 are pervading equally from standpoint of ignorant persons experience Sad Amsha is more more pervading.



- Ignorant does not say – I am Chit Ananda Svarupa in Adhyasa – Adhyaropa Kala.

Wise declares :

Nirvana Shatkam :

अहं निर्विकल्पो निराकाररूपो
विभुव्याप्य सर्वत्र सर्वेन्द्रियाणाम् ।
सदा मे समत्वं न मुक्तिर्न बन्धः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ६

Aham Nirvikalpo Nirakara Roopaha
Vibhur Vyapya Sarvatra Sarvendriyanam
Sada Me Samatvam Na Mukti Na Bandhah
Chidananda Rupa Shivoham Shivoham

I am devoid of dualities and am formless. I exist everywhere, pervading all the senses. I am always the same and (I have) neither freedom nor bondage. I am pure Knowledge and Bliss. I am auspiciousness, I am Siva. [Verse 6]

- Paamaradhi Sarva Sadharanyena Bhasamanam Sadrupam Atmanaha.
- **Existence part of Brahman / Atma Bhasamanam, is available or experienced all the time.**

Paamara	Wise
<ul style="list-style-type: none"> - For illiterate person, existence part of Atma is known. - Ignorant can understand Sat, Chit part but not Ananda. 	<ul style="list-style-type: none"> - Understands Satchit Ananda part all the time.

Question :

- I am Ananda is not clear.

Nishchaladasa :

- Ananda is Vishesha Amsha, covered.
- Vishesham = Kevala Brahma Anubhava Siddha.
- Chid, Ananda Rupam known only by Aparoksha Brahma Jnani.

Ignorant	Wise
<ul style="list-style-type: none"> - I am conscious <p style="text-align: center;">↑ Adjective</p>	<ul style="list-style-type: none"> - I am Consciousness <p style="text-align: center;">↑ Noun</p>

Ignorant	Wise
<ul style="list-style-type: none"> - Identified with body which is conscious. - Consciousness is temporary Adjective of the body. - Taking out ness is Agyanam. 	<ul style="list-style-type: none"> - Consciousness is Svaroopam nothing to do with body. - With ness is Jnanam - Consciousness, Sakshi, not a part, product, property of Body, but is knower. - Survives death of body. - Wise know Chit and Ananda Rupam as Vishesha Rupam and Sad Rupam as Samanya Rupam

Samanya Rupamn	Vishesha Rupam
<ul style="list-style-type: none"> - Adhikam, more extensive, spacewise, timewise. 	<ul style="list-style-type: none"> - Nuna Desha Kale Varti Yate. - Nunam, less extensive, timewise, spacewise.

- **Distinction is w.r.t. worldly objects only.**
- **W.r.t. Atma, objects and beings are temporary, really not there.**

From Ignorant person standpoint

Sat

- Samanya Amsha
- More extensive
- Unconcealed Amsha

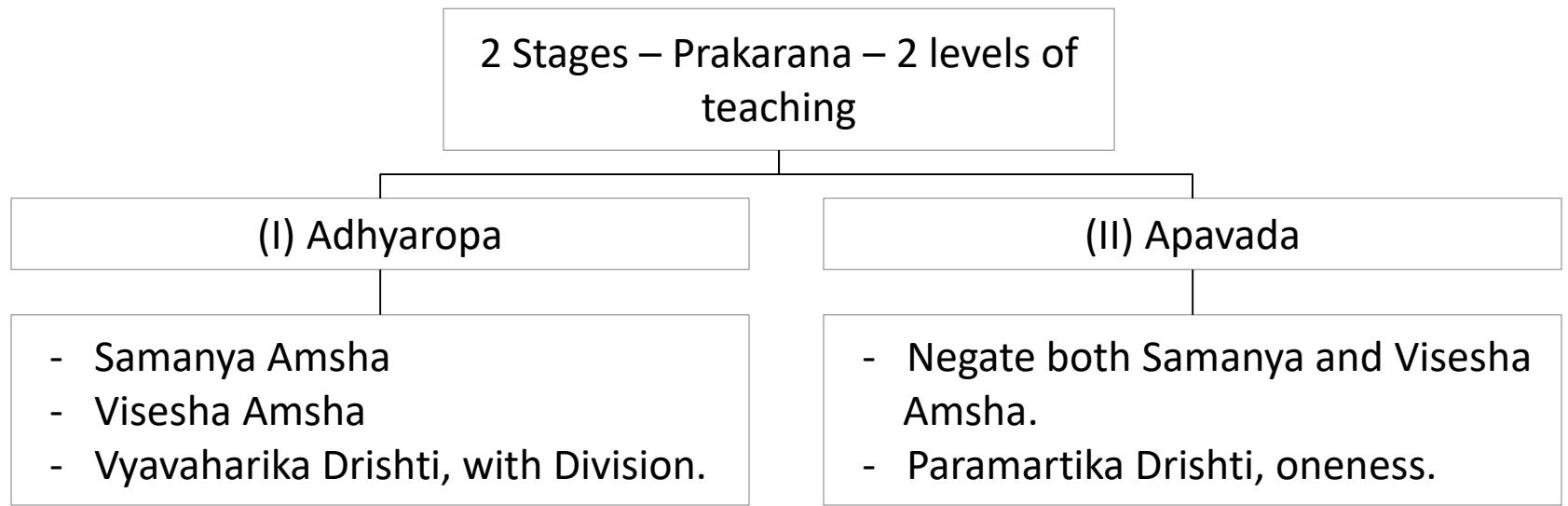
Chit - Ananda

- Vishesha Amsha
- Less extensive
- Concealed
- Upon the concealed Amsha, Adhyasa is possible because of partial ignorance.
- By studying Vichara Sagara, partial ignorance goes away.
- Moksha Prayojanam Asti.

Conclusion :

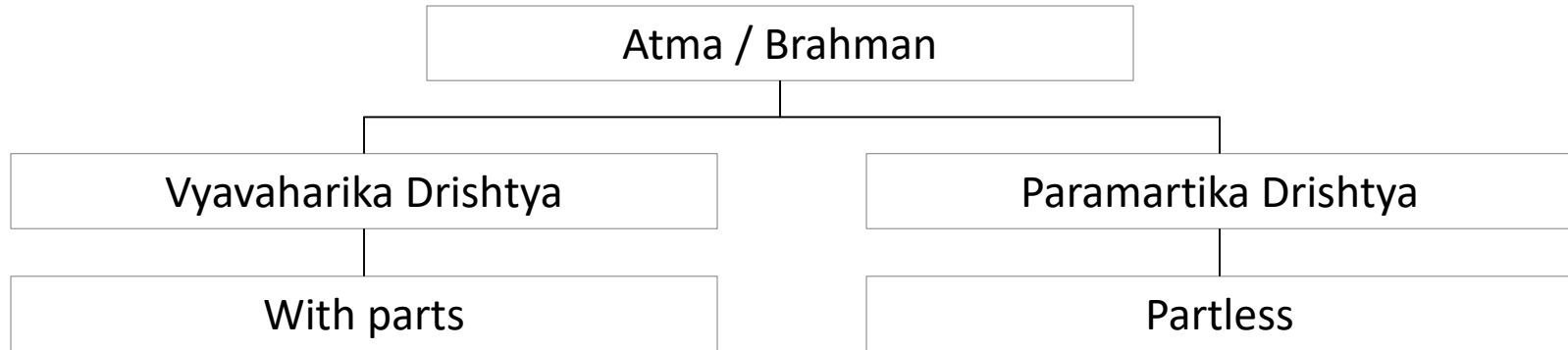
- Study Vichara Sagara.

परमार्थतो नैवास्ति सामान्यविशेषभावः, सच्चिदानन्दस्वरूपस्यात्मनः।
अविद्वत्प्रतीत्यनुसारेण तु स कल्प्यते। 'आत्मा निर्विशेषः' इत्यस्य सिद्धान्तस्य न
काप्यनुपपत्तिरनेन। यद्यात्मनः सामान्यविशेषभावः पारमार्थिकोऽभ्युपगम्येत तदा 'आत्मा
निर्विशेषः' इत्यादिवेदान्तसिद्धान्तो बाध्येतैव। परंतु नैव तथाभ्युपगम्यते। किन्तु
सामान्यविशेषभाववानिवाविध्यया आत्मनो विभाव्यमानत्वादेवाज्ञजनबोधार्थं
सामान्यविशेषव्यवहारः कल्प्यते। इत्थं सत्ता रूपसामान्यस्वरूपेण विदिते
नित्यशुद्धबुद्धमुक्ताखण्डचिदानन्दाद्वितीयब्रह्मात्मना चाविदिते आत्मनि बन्धाध्यासः
संभवत्येव। आध्यासिकस्य च बन्धस्य ज्ञानान्निवृत्तिरपि युज्यते एव। अत एव ग्रन्थस्य
प्रयोजनमपि संभवत्येव।



- Complete both levels then teaching will be clear.
- Otherwise, Vedanta confusing.
- After 2nd level, everything falls in place.
- Paramartha Apavada Kale, Neiva Samanya, Visesha Nasti.
- Satchit Ananda Svarupasya Atmanaha Divisions only from Vyavaharika Drishti.
- From ignorant persons standpoint Saha Kalpayate, Superimposed in Adhyaropa Prakaranam.
- Since it is temporarily accepted, don't make big objections.
- Finally Atma Nirvisesha, is ultimate conclusion.
- Atma does not have any parts, Anupapatihi.
- This conclusion is not destroyed because of temporary acceptance of parts for Atma.

- Sat Chit Ananda Division not accepted in Paramartika Drishti, not ultimate fact.
- If accepted, it will be Badyam, contradictory.



- Both are not Paramartika.
- In Vedanta, we say, Advaitam and Dvaitam coexists.
- Can accept students in Dvaita, Vyavaharika Drishti.
- Advaitam and Dvaitam not opposed to each other.
- It is inspite of Dvaitam.

Dvaitam	Advaitam
Vyavaharikam	Paramartikam

- I am eternally Advaitam, accommodating any amount of Vyavaharika Dvaitam.

Gita :

I) Mastani Sarva Butani :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- Adhyaropa, Vyavaharika.
- I am in all Drishti beings.

II) Na Cha Mastani Butani :

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Apavada, Paramartika Drishti.

- I am not in any being don't attack me.
- Atma is as though it has Samanya and Vishesha Amsha because of Moola Avidya or Maya.

Dakshinamurthi Stotram :

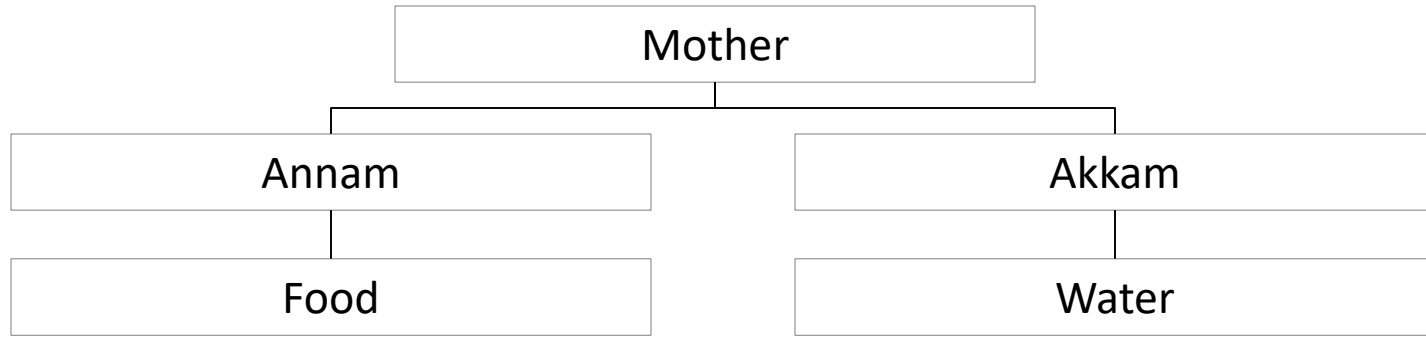
बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Veda meant to teach ignorant people, comes to their level.
- Upanishad uses ignorant mans language to teach.

Example :



- Used in Adhyaropa Kale.
- Have Karya – Kaarana Bheda.
- Concealed Atma – Anatma Adhyaropa.
- 5th condition of partial ignorance is fulfilled.
- Since it is Adhyasa, superimposition due to partial ignorance, it goes, Badaha, by Jnanam.
- Rope Snake goes only by Rope knowledge.
- Not by hitting the Rope or chanting Garuda Mantra.
- Goes by only Rope knowledge.

Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवान्छोकस्य
पारं तारयत्विति तं होवाच यद्वै किञ्चित्दध्यगीष्ठा
नामैवैतत् ॥ ७.१.३ ॥

so'haṃ bhagavo mantravidevāsmi nātmavicchrutaṃ
hyeva me bhagavaddṛśebhyastarati śokamātmaviditi
so'haṃ bhagavaḥ śocāmi taṃ mā bhagavāñchokasya
pāraṃ tārayatviti taṃ hovāca yadvai kiñcaitadadhyagīṣṭhā
nāmaivaitat || 7.1.3 ||

‘True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.’ Sanatkumāra then said to Nārada, ‘Everything you have learnt so far is just words’. [7 - 1 - 3]

- This Bandha, Samsara in the form of Adhyasa, Jnanat eva Nivritti.

Svetasvatara Upanishad :

- Through Atma Jnanam, elimination will happen.

वेदाहमेतं पुरुषं महान्त-मादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

vedahma etam purusam mahantam adityavarnam tamasah parastat ।
tam eva viditvati mrtiyum eti nanyah pantha vidyate 'yanaya ॥ 8 ॥

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]

- Purusha Suktam – use for Abisekam but also earn its meaning.
- **Brahman is doing all Vyavahara in the form of Jiva.**
- **Creation – only Nama Rupa.**
- **Chanting done by Brahman.**
- Know fact of Jiva, Jagat, Ishvara is indestructible Brahman.
- **Aham Tat Brahma Asmi.**
- Prayojanam is there for Vichara Sagara.

Anubandha Chatushtayam
Asti Chapter 1 + 2

Adhikari

Vishaya

Sambandha

Prayojanam

Topic :

- Karmana Moksha Na Sidhyati.

Purva Pakshi :

2 Portions

Adhyasa not possible

- Jnanam will not give Moksha because 5 conditions are not there.

Nishchaladasa :

- Adhyasa is possible
- Samskara is there
- Condition 2, 3, 4, not required.
- Partial knowledge is there.
- Moksha is possible
- Topic 66 – 72 – Purva Pakshi topic.
- **Nishchaladasa refutation :**
Topic 82 - 98

Aika Bavika Vada

- Vada Karmana Moksha
- Karma alone can give Moksha by Managing judiciously.

Purva Pakshi part :

- Topic 73 – 81
- Now Nishchaladasa taking up this part in topic 99 till 106.

Topic 99 : (९९) पूर्वपक्षसङ्ग्रहः-

- Summary of Purva Pakshi discussed in Topic 73 – 81.
- Purva Pakshi Sangraha.

(आ. ९९-१०६) कर्मणा मोक्षो न सिद्ध्यति-

(९९) पूर्वपक्षसङ्ग्रहः- मुमुक्षुणा निषिद्धानि काम्यानि च वर्जयित्वा

नित्यनैमित्तिकानि कर्माणि प्रायश्चित्तरूपानि च कर्माण्यवश्यमनुष्ठेयानि।

निषिद्धकर्माभावान्न हीनलोकप्राप्तिः। काम्यकर्माभावान्नाप्युत्तमलोकप्राप्तिः।

नित्यनैमित्तिककर्मानुष्ठानवन्यप्रत्यवारूपपापं तदनुष्ठानेन नैवोत्पद्यते।

इह जन्मनि जन्मान्तरे वा प्रागनुष्ठितानि पापानि सर्वाण्यपि

साधारणासाधारणप्रायश्चित्ताभ्यां निश्शेषं विनश्यन्ति।

नित्यनैमित्तिककर्मानुष्ठानलक्लेशैरपि सञ्चितानि निषिद्ध कर्माणि

विनश्यन्ति। सञ्चितकाम्यकर्माण्यपि मुमुक्षोरेदानीं तत्फलेच्छाया

निवृत्तत्वात्स्वफलं न प्रयच्छन्ति। तस्मान्मुमुक्षोरनायासेन विनैव ज्ञानं

जन्माभावरूपमोक्षः सिद्ध्यतीति।

Mumukshu

Should Avoid

Should Practice

Nishiddha

- Avoided
- No lower Janma
- No Adhama

Kamya

- Avoid Punyam
- No higher Loka
- No Uttama

Nitya

- Perform

Naimittika

Prayashchitta

- There will be no Pratyavaya Papam of Ommission, Ananushtanam, Jam (Born).
- Punya avoided.
- Papam No. 1, 2, and Punyam avoided.
- Balance nil.
- Sanchita Papam of past and present eliminated by Sadharana and Asadharana Prayashchittam.
- Ganga Snanam, Nama Chanting.
- Asadharana Prayashchittam is by going to Astrologer, Nadi Josyar, to eliminate Sanchita.
- Performing Nitya, Naimittika Karma, takes some physical pain, Namaskara, Pradakshinam.

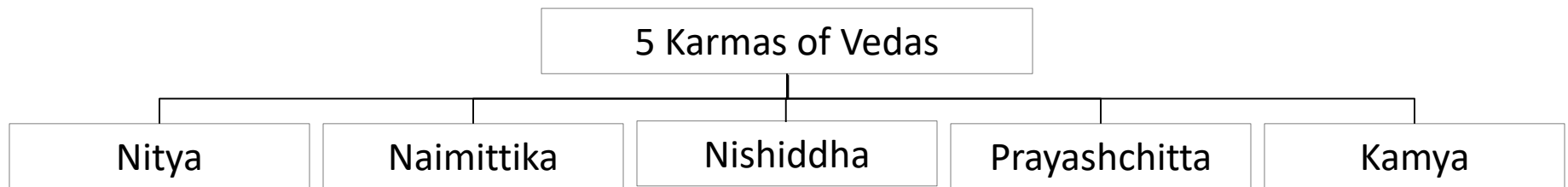
- **Experience of any pain is exhaustion of Sanchita Papa Karma.**

- Knee pain, back pain, wet clothes doing rituals, will avoid Sanchita Papam.

Revision (84) :

Topic 99 :

- Nishchaladasa refutes 2nd contention of Purva Pakshi which is Karmana Moksha.
- Purva Pakshi – elaborated on this in topics – 73 – 81.
- Nishchaladasa – refutes in Topic 99.
- Karmana Moksha is called Aika Bavika Vada.



- By healthy application, they can be made nil at death.
- Then next Janma will not be possible.
- How to manage Karmas?

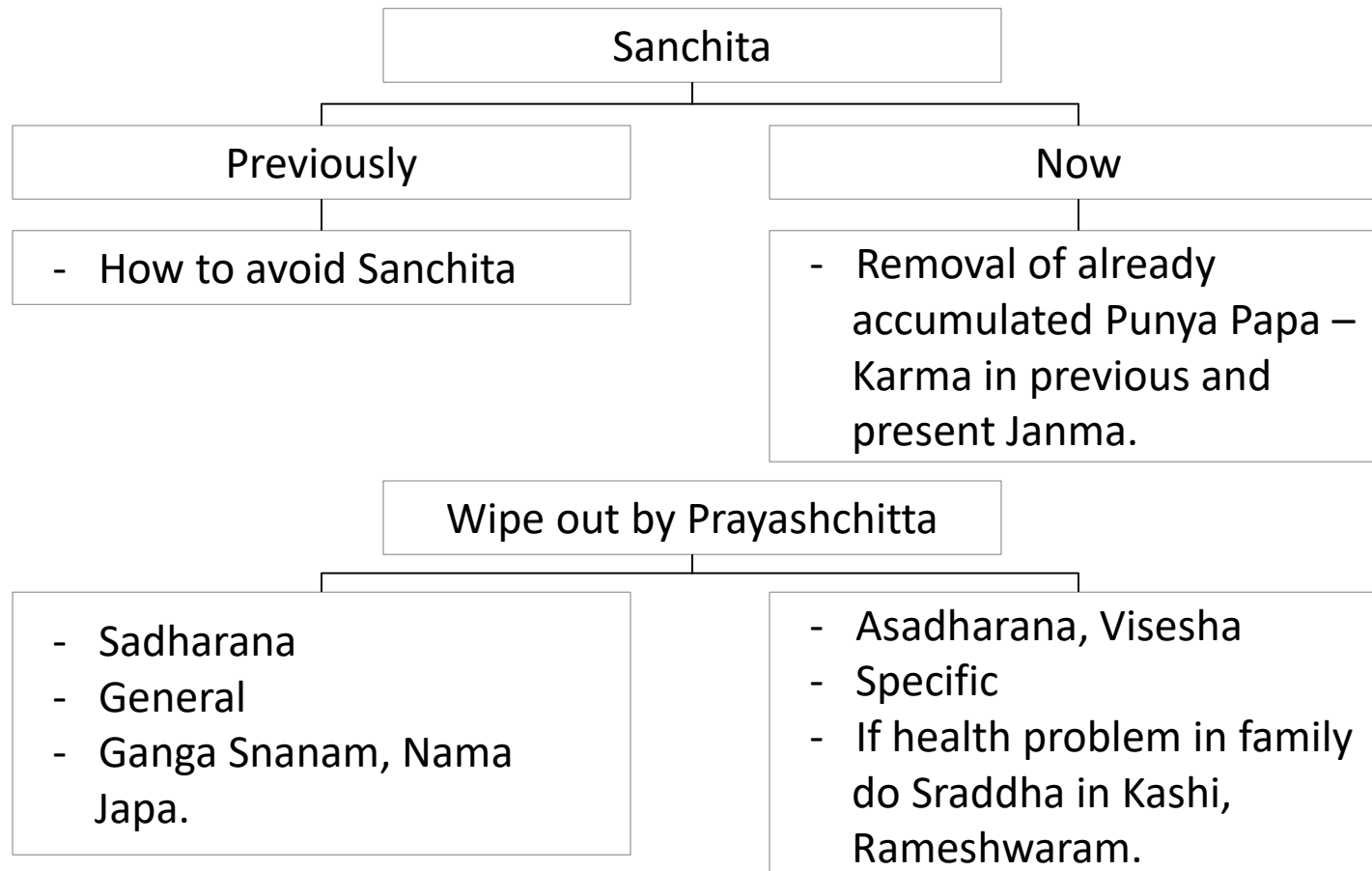
Topic 99 :

- Purva Pakshi Sangraha.

I) Avoid Kamya and Nishiddha Karma.

- Papam will not accumulate.

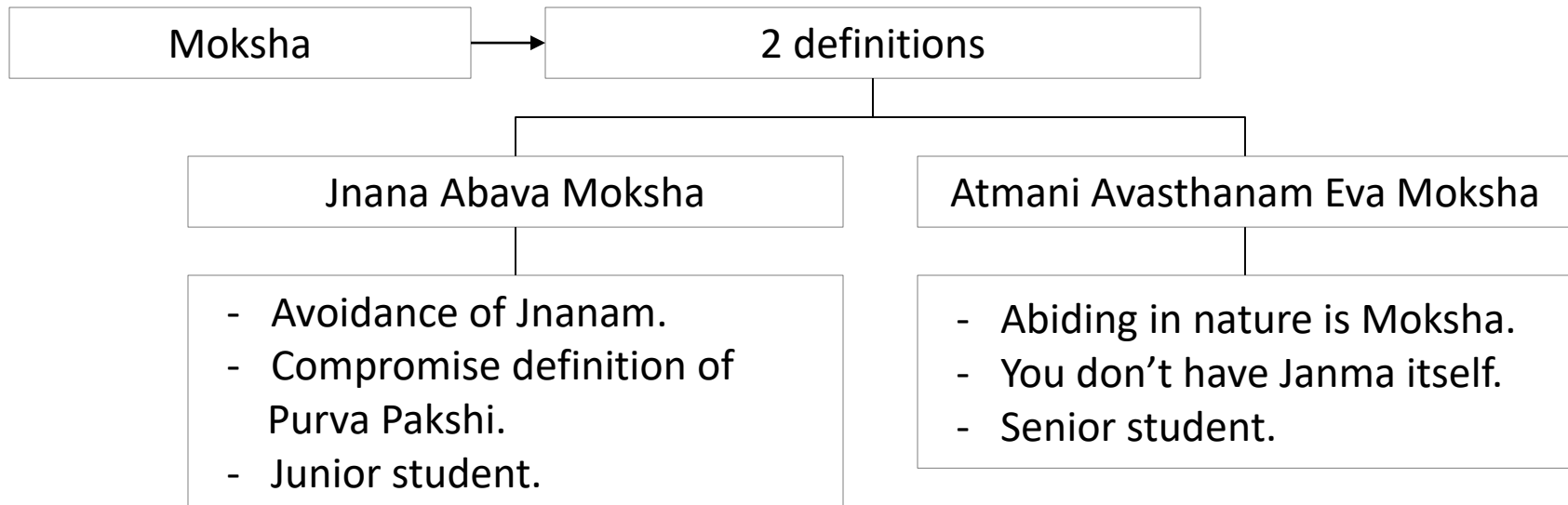
- Stop the hole through which Punya, Papam flows.
- 2 avoided, no Nishida, no Kamya, No Papam, no Punyam.
- 3 performed, Nitya, Naimittika, Prayashchitta.
- Naraka avoided, Svarga avoided.
- Only if Nitya, Naimittika Omitted, Pratyavaya comes.
- Will avoid Pratyavaya by performing Nitya Naimittika.
- How to handle all accumulated Sanchita Karma?



- Physical strain, pain in Nitya, Naimitta – Pradakshinam, Namaskaram, Sraddha, Tarpana pain Neutralises Sanchita Papam.
- Sanchita Punyam gives Punar Janma, goes through another method.

Sanchita – Kamy Karma :

- When Punyam wants to give pleasure and Mumukshu takes Sankalpa.
- Mumukshu say's – I don't want Punyam and Punar Janma, by Phala Ichha Nivritti.
- All these said by Purva Pakshi to make Karma account nil at death.
- All refuted by Nishchaladasa.
- Purva Pakshi – presents Jnana Abava Rupa Moksha.



Moksha :

- **Is abiding in my nature, in which there is no Janma in all 3 periods of time.**
- These are significant nuance of Vedanta.

Topic 100 : नित्यनैमित्तिकाभ्यां स्वर्गफलं स्यादेव

(१००) नित्यनैमित्तिकाभ्यां स्वर्गफलं स्यादेव- बिना ज्ञानं कर्मणैव मोक्ष इत्येतन्न युज्यते। नित्यनैमित्तिककर्मणामपि फलावष्यंभावनियमस्य तत्र तत्र भाष्येषु युक्त्या प्रमाणेन च सम्यङ्निरूपितत्वात्। अतो नित्यनैमित्तिककर्मभिः प्राप्येतैवोत्तमलोकः फलम्, न तु जन्माभावः सिद्ध्यति। नित्यनैमित्तिककर्मणां फलानभ्युपगमे तद्वोधकवेदो निष्फलो भवेत्। यदि नित्यनैमित्तिककर्मानुष्ठानात्पापं जायेत, तदा तदनुष्ठानात्पापानुत्पत्तिस्तत्फलत्वेनेष्येत। न च नित्यनैमित्तिककर्मानुष्ठानात्पापं जायते इति वक्तुं युक्तं, अभावाद्भावोत्पत्त्यदर्शनात्।

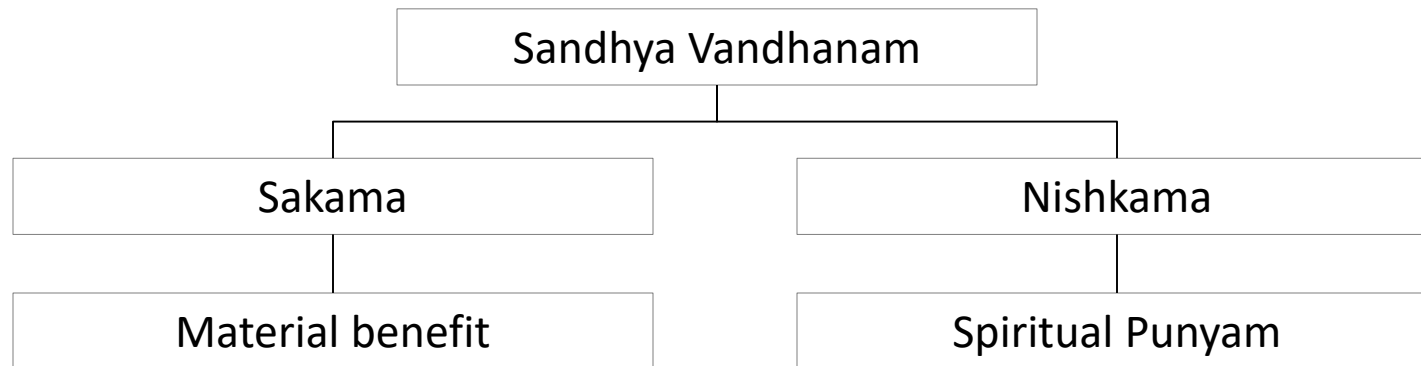
Purva Pakshi	Nishchaladasa - Siddhanti
<ul style="list-style-type: none">- Topic 76- Nitya Naimittika Karmas will not give any Phalam.	<ul style="list-style-type: none">- Topic 100 - Refutation

Purva Mimamsa Rule :

- Performance gives no Punyam.
- Non perform of Nitya – Naimittika gives Pratyavaya Papam.

Example :

- Sandhya Vandanam – no benefit.
- If you avoid, will get Papam.
- Perform Sandhya Vandanam to avoid omission Papam.



1st Reason of Nishchaladasa :

Gita :

- Krishna says – perform Karma without seeking result.
- If result is not there, Krishna will not say – don't seek result.

Gita : Chapter 18 :

एतान्यपि तु कर्माणि
सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ
निश्चितं मतमुत्तमम् ॥ १८.६ ॥

ētānyapi tu karmāṇi
saṅgaṃ tyaktvā phalāni ca |
kartavyānīti mē pārtha
niścitaṃ matamuttamam || 18.6 ||

But even these actions should be performed leaving aside attachment and the fruits, O Partha; this is my certain and best belief. [Chapter 18 - Verse 6]

- Phala Tyaga possible only if there is Phalam.

Shankara Bashyam :

- Nitya – Naimittika Karma must have Phalam.
- Prasaktasya Pratishedaya Argument.
- In Prasthan Trayam Bashyam, Shankara uses this logic

Nishchaladasa :

- Nitya Naimittika Karmas will produce benefit as per Gita, will get Uttama Loka, Punar Janma.
- Non performance, Papam.
- Either way, can't avoid Janma.

2nd Reason of Nishchaladasa :

- If doing Karma has no Phalam and Veda prescribes, it becomes Apramanam.
- Who will prescribe action which is useless.
- Even a fool will not work for no result.
- Veda is a Pramanam not foolish.

- **Pramanam – definition :**

Anadigata, Abadita, Arthvat, Bodha Janakam.

- Prayojanam must be there, otherwise Vedas Nishphalam.

Purva Pakshi :

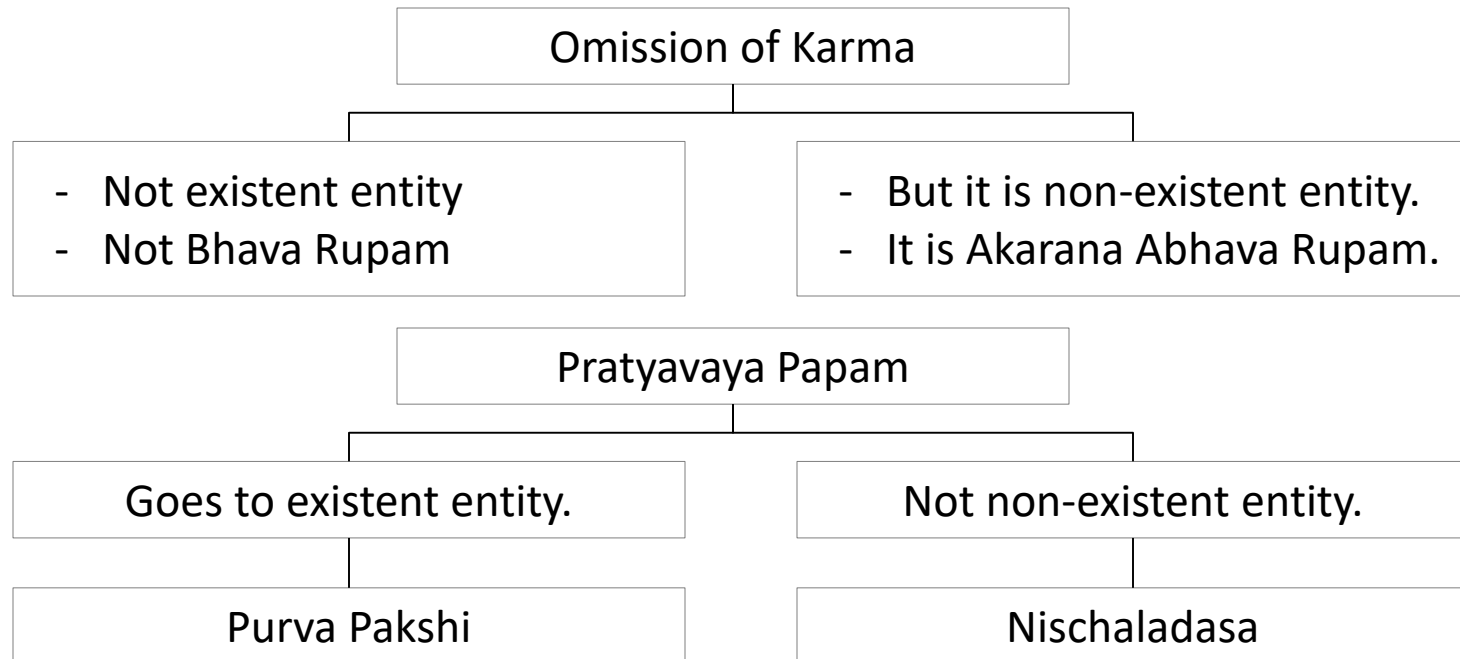
- **If Omission of Nitya Naimittika Karma will produce Pratyavaya Papam then performance of Nitya Naimittika Karma will avoid Pratyavaya Papam.**

Nishchaladasa :

- Omission of Nitya Naimittika Karma can't produce Pratyavaya Papam.
- Production of Papam never possible because of non performance of Karma.

Taittiriya Bashyam – Siksha Valli Introduction :

- Vaktum Na Yuktam, not logical.



- How can Abava, Omission Akarma produce Papam which is an existent entity?
 - From nonexistent vegetables, can't produce Pachidi.
 - Omission of anything can never produce something.
 - It is illogical.
 - Abavat, Bhava Utpatti Adarshanat.
 - It is Pratyaksha Pramana Virodha, will be elaborated now.
- **Omission of Akarma, non existent entity, can never produce positive Papam is Nishchaladasa's statement.**
- Omission of these Karmas is nonexistent Bava Rupam.
 - Pratyavaya Papam is Bava Rupam, existent entity.
 - From Omission, Bavam can't come.
 - Pratyavaya Papa Utpatti is wrong.

Nishchaladasa :

- If you hold your view it will be against Pratyaksha and Shastra Pramana.

Purva Pakshi :

- Purva Mimamsa, ritualist accepts Shastram.

Chandogya Upanishad :

कुतस्तु खलु सोम्यैवंस्यादिति होवाच
कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

kutastu khalu somyaivaṃsyāditi hovāca
kathamasataḥ sajjāyeteti | sattveva somyedamagra
āsīdekamevādvitīyam || 6.2.2 ||

The father said: 'O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second'. [6 - 2 - 2]

- How can a thing be born out of Abava.
- From nonexistent cause, Sat existent effect can't come.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ |
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

- Non existent can't become existent.
- Existent can't become nonexistent.
- Omission can't get converted into Papam.
- **You can't say, Nitya – Naimittika Karma is meant to avoid production of Papam.**
- **Production of Papam itself is not possible.**
- Why should you avoid production of Papam.
- Why avoidance of production of Papam is not right?
- Nonperformance also will not produce anything.
- In avoidance also, Papam will not come.

- If you say – “Nitya, Naimitta will not produce any Phalam, then Shastra prescription in Mundak Upanishad will become futile.

Mundak Upanishad :

यस्याग्निहोत्रमदर्शमपौर्णमास- मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत- मासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

Yasyagni-hotram-adarsam-apaurna-masam acatur-masyam-anagrayanam-atithi-varjitam ca ।
ahutam-avaisva-devam-avidhina hutam asaptamams-tasya lokan hinasti ॥ 3 ॥

If a man's Agnihotra sacrifice is not accompanied by (i) the new moon and full moon sacrifices (Darsa and Purnamasa), (ii) by the four months' of the autumnal season's sacrifices (Catur-masya). (iii) by the sacrifice of offering first-fruit at harvest time (Agrayana) or if it is unattended by guests or is without offering or performed without the worship of Visvadeva-s or not performed strictly according to the rules laid down in the Vedas – then such karma destroys (all) his worlds till the seventh. [I – II – 3]

- Grihastas have to do 21 Yagyas, compulsory Karma.
- If no benefit, we will not have any respect for Vedas.
- All these transform us from Tamo Guna to Satwa.
- If no benefit, Shastram becomes Viphalam, Apramanam, futile.
- Refer Taittiriya Bashyam – Siksha Valli.

Nishchaladasa :

- **Omission of Nitya Naimittika Karma can't produce Papam.**
- If so, you will be encouraged to drop all Sandhya Vandhanam.
- Akarne Pratyavaya Naasti.

- **Omission will not produce Papam, our Argument :**

“Akarne Pratyavaya Utpattihi Naasti, Pratyavaya Asti”.

- **What is the difference?**

Lakshana Hetu Priyaha, Nishidam Cha Samadharana.

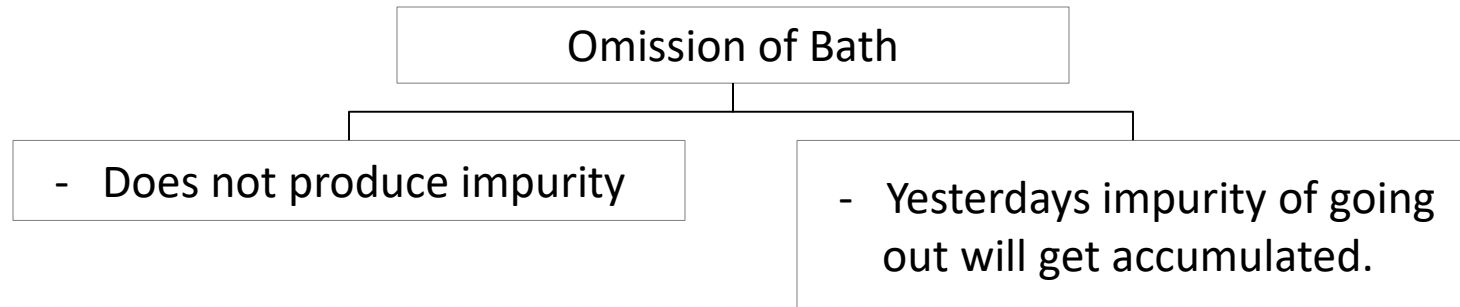
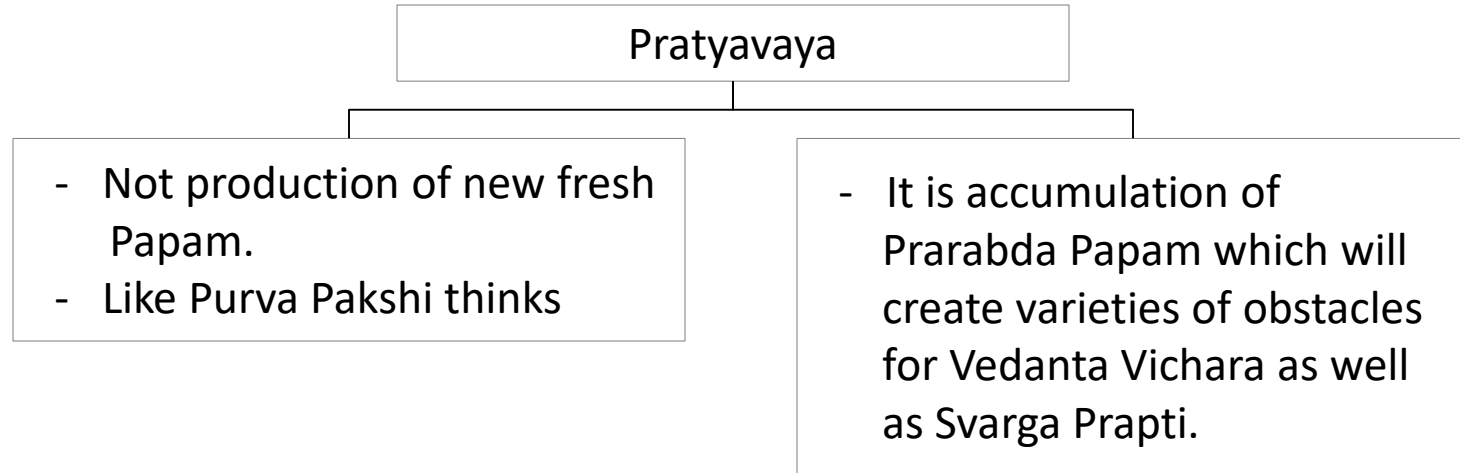
Nishchaladasa :

- **Omission does not produce Papam but by omission, Papam gets accumulated, subtle difference.**
- How?
- We are exhausting Prarabda Punya in this life.
- Born with Huge sackful of Prarabda Punya Papam in this life.
- **Today waking up, Prarabda Papam, Punyam ready for fructification from Poorva Janma.**
- **When I don't do Nitya Naimitta Karma, omit them, neutralization of old feeble Prarabda will not take place.**
- **Cleaning up of Prarabda is not taking place.**

Example :

- Nitya Snanam – removes yesterdays impurities.
- Available Prarabda Papam will remain, not go away.
- Therefore, accumulation takes place.

- Accumulation is called Pratyavaya, not production of fresh Papam.



Purva Pakshi	Nishchaladasa
<ul style="list-style-type: none"> - Non performance of Nitya Naimittika Karma produces Pratyavaya Papam 	<ul style="list-style-type: none"> - Existing Papam gets diluted. - Neutralises Papam. - Produces neautralising Punyam.

Sandhya Vandanam Mantram :

सूर्यश्चेत्यस्य मन्त्रस्य । नारायण ऋषिः ।
सूर्यमामन्यु मन्युपतयो रात्रिर्देवता ।
प्रकृतिश्छन्दः । जलाभिमन्त्रणे विनियोगः ॥ (5.1)
ॐ ॥ सूर्यश्चमामन्युश्चमन्युपतयश्च मन्युकृतेभ्यः ।
पापेभ्योरक्षन्ताम् । यद्वाच्या पापमकार्षम् ।
मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्रा ।
रात्रिस्तदवलुम्पतु । यत्किञ्च दुरितं मयि ।
इदमहं माममृतयोनौ सूर्ये ज्योतिषि जुहोमि स्वाहा ॥ (5.2)

suryashchetyasya mantrasya | narayana rishih |
suryamamanyu manyupatayo ratrirdevata |
prakrritishchandah | jalabhimantrane viniyogah || (5.1)
om || suryashchamamanyushchamanyupatayashcha manyukrritebhyah |
papebhyorakshantam | yadratrya papamakarsham |
manasa vacha hastabhyam | padbhyamudarena shishna |
ratristadavalumpatu | yatki~ncha duritam mayi |
idamaham mamamrritayonau surye jyotishi juhomi svaha || (5.2)

(The verse which has started with Suryascha, Narayana is r^ishi, Manyupathi Ratri Niyamaka Durga is devata and it is in Prakr^iti Chandassu. “ Hey, Paramatma, you are the one who controls the sun who is very bright, you are the one who controls Sri Rudra who is known for his wildness you protect us from the sins which are caused by the ferocity and the initiatives of Sri Rudra devatas.” “Hey, Paramatma, please also protect me from not committing sins like, sins during night times, sins from mind, sins by mouth or talking or speaking, sins through hands, sins from feet, sins from belly and sins through the sex organs. If I commit any sins, Ratri Abhimani (related) devata should bless me to wipe it off and if any of my sins are over, I am performing Homa (burnt offering) of the same to you i.e., Sri Narayana who is shining in the form of Sun .”)

- Let all Papam be neutralized.
- Akarne Pratyavaya.

Revision (85) :

- **Nishchaladasa is elaborately refuting Aikya Bavika Vada after establishing that through Jnana Moksha is possible and Samsara is Adhyasa.**

Aika Bavika Vada :

- Manage various Karmas.

1st : Nitya Naimittika Karmas : 2 points of Purva Pakshi

a) Omission of Nitya – Naimittika Karma will produce Pratyaya Vaya Papam.

Nishchaladasa – Refuted :

- Omission – Abavat Bavot Utpatti Nasti.
- **Omission can only lead to accumulation of Prarabda Papam already aquired before.**
- Pratyavaya Papam is accepted.
- Pratyavaya Papam Utpatti is not accepted.

b) Performance of Nitya Naimittika Karma will not produce any Phalam.

Nishchaladasa :

- **If Nitya Naimittika Karmas do not produce Phalam, then Veda prescriptions will become useless, futile, Apramanam.**
- Veda says Nitya, Naimitta Karmas will produce Svarga Phalam.

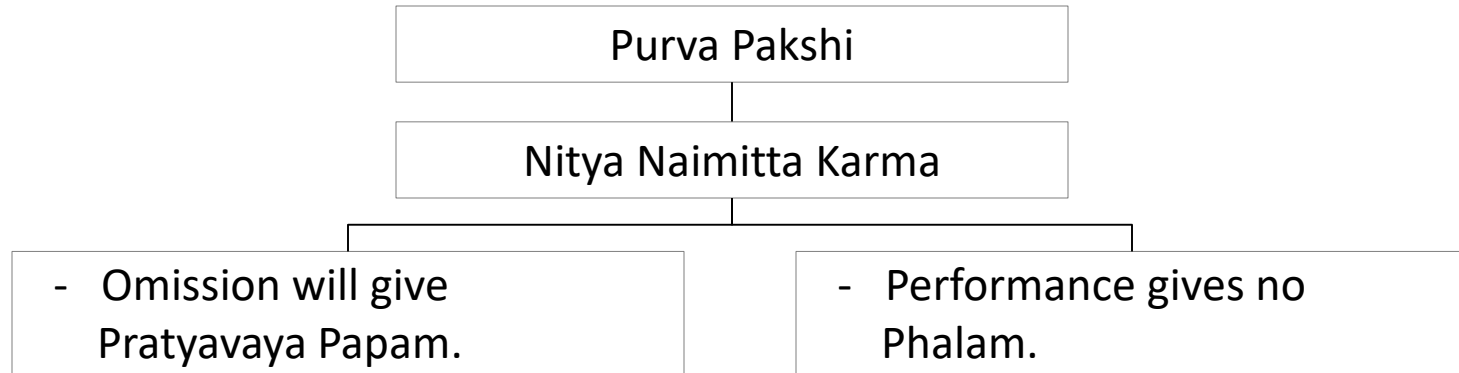
Brihadaranyaka Upanishad :

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको
देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः,
नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः;
देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति ॥ १६ ॥

atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko
devaloka iti; so'yaṁ manuṣyalokaḥ putreṇaiva jayyaḥ,
nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ;
devaloko vai lokānāṁ śreṣṭhaḥ, tasmādividyāṁ praśaṁsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

- Karmana Pitruloka, Svarga Loka Prapti.
- Both views of Purva Pakshi w.r.t. Nitya Naimitta Karmas are wrong.



- Nishchaladasa has refuted both now.

Topic 101 : (१०१) प्रायश्चित्तादखिलसञ्चितपापक्षयासंभवः-

(१०१) प्रायश्चित्तादखिलसञ्चितपापक्षयासंभवः- यदुक्तं
साधारणासाधारणप्रायश्चित्तात्सकलाशुभकर्मक्षयो भवतीति,
तन्न संभवति। विचित्राण्यनेककल्पानुष्ठिताशुभकर्माण्येकस्मिन्नेव
जन्मनि न युगपत् प्रायश्चित्तेन विनश्येयुः।
सकलपापक्षयकरत्वेनोक्तगङ्गास्नानेश्वरनामोच्चारणादिसाधारणप्रायश्चित्तमपि
चित्तशुद्ध्यादिद्वारा सकलपापक्षयकरज्ञानोत्पत्तिहेतुत्वाद्गौण्या वृत्त्या
पापक्षयकरमित्युच्यते, न तु साक्षात्। सकलपापानां युगपत् साक्षान्नाशकन्तु
ब्रह्मज्ञानमेव। “क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे,” (मु २.२.८)
“ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा” (भ.गी.४.३.७)
इत्यादिश्रुतिस्मृतिभ्यः।

Purva Pakshi :

- Sanchita Accumulated in Purva Janmas are destroyed by Sadharana and Asadharana Prayashchitta Karmas.

Nishchaladasa :

- Sanchita Karma is so numerous, it can't be destroyed by Prayachitta.
- Accumulated in many infinite Janmas, aquired in infinite Papams, can't be destroyed.
- What Purva Pakshi – mentioned in topic 77 & 78 is refuted here.

Nishchaladasa :

- By general and specific Prayaschitta, Ashubha Karma Papas, Kshayaya Na Sambavati.
- They are of varied quality and quantity.
- Can do Prayashchitta for only fructifying Prarabdha.
- Sanchita will not fructify in current Janma.
- Can't do Prayers for Sanchita.
- Time limited, 12 hours sleep, Tv, Work, Nithya Naimittika.

Vedas say sometimes :

- All Papams destroyed by Rama Nama Uchharanam, Ganga Snanam, Teertha Yatras, Vishnu Sahasranama chanting, taking Tirtham.

Linga Ashtakam :

कुङ्कुमचन्दनलेपितलिङ्गम्
पङ्कजहारसुशोभितलिङ्गम् ।
सञ्चितपापविनाशनलिङ्गम्
तत् प्रणमामि सदाशिव लिङ्गम् ॥ ५ ॥

kunkuma chandhana lehpitha lingam
pankaja haara susobhitha lingam ।
sanchitha paapa vinaashana lingam
tatpranamaami sadaashiva lingam ॥ 5 ॥

The Linga annointed with saffron and sandal paste and appears radiant with a garland of lotuses, the Linga that destroys accumulated sins, to that Linga, (representing) Sadashiva, my prostrations. [Verse 5]

- Don't take literally.
- All are Artha Vada, exaggeration, Tatparya Linga.
- Quick methods of Moksha is Vedas Advertisement to get Chitta Shuddhi, get desire to study Veda.
- In Upanyasams, all Artha Vada Vakyams taken.
- They will say in Kaliyuga, Moksha attained only by Sankeertanam.
- **Don't get deceived by these glorifying statements.**
- **They are Gauna Vakyam, figurative statements, don't take them literally, Nyaya Virodha, illogical statements.**
- Don't give Moksha directly.

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,
सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
स न साधुना कर्मणा भूयान्,
नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण
एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन
ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो
लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं
विद्वांसः प्रजां न कामयन्ते, किं प्रजया
करिष्यामो येषां नोऽयमात्मायं लोक इति;
ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचार्यं चरन्ति; या ह्येव पुत्रैषणा सा
वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे
एव भवतः । स एष नेति नेत्यात्मा,
अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः
कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ
prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,
sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
sa na sādhunā karmaṇā bhūyān,
no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
eṣa seturvidharaṇa eṣaṃ lokānāmasambhedāya;
tametaṃ vedānuvacanena brāhmaṇā
viviḍiṣanti yajñena dānena tapasā'nāśakena;
etameva veditvā munirbhavati | etameva pravrajino
lokamicchantāḥ pravrajanti | etaddha sma vai tat
pūrve vidvāmsaḥ prajāṃ na kāmayante,
kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ
loka iti; te ha sma putraiṣaṇāyāśca
vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā
vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ |
sa eṣa neti netyātmā, agrhyo nahi grhyate,
aśīryo nahi śīryate, asaṅgo nahi sajyate,
asito na vyathate, na riṣyati; etamu haivaite na tarata
iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;
ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

- All Karmas generates desire, Veditum Ichhanti.
- Once desire comes, will pray for opportunity to study Shastra.
- Shatric study can never be avoided.
- It is said in Shastra - all Papas are destroyed by Ganga Snanam, Ishvara Nama Uchharanam.
- **Kali Santarana Upanishad :**

In Kaliyuga, easiest way to get Chitta Shuddhi is Nama Sankeertanam, not elaborate Vedic rituals.

- **Chitta Shuddhi is desire to study Shastram only.**
- **General Prayaschittam will not destroy Sanchita.**
- Vedic words are only exaggeration for people to be attracted to Upanishads.
- All secondary Sadhanas lead to Vedas.
- Primary Sadhana is Vedanta Maha Vakyam alone for Moksha.
- Chitta Shuddhi leads to Guruprapti, Shastra Prapti, Jnana Prapti, Jnana Nishta Prapti.
- Jnanam rises and destroys Sanchita.
- After Jnanam not Brahman Asti but Aham Brahma Asmi, Advaita Pramanena.
- Gaunya Vritti indirectly help, figurative, exaggerated language.

Shastra Pramanam :

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

**Bhidyate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare II 8 II**

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- Karmani is plural – Sanchita, Agami, Prarabda destroyed by Saguna, Nirguna Brahma Jnanam.

Gita :

यथैधांसि समिद्धोऽग्निः
भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ
bhasmasāt kurutē'rjuna |
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

- Only fire of knowledge will destroy Sarva Karma.

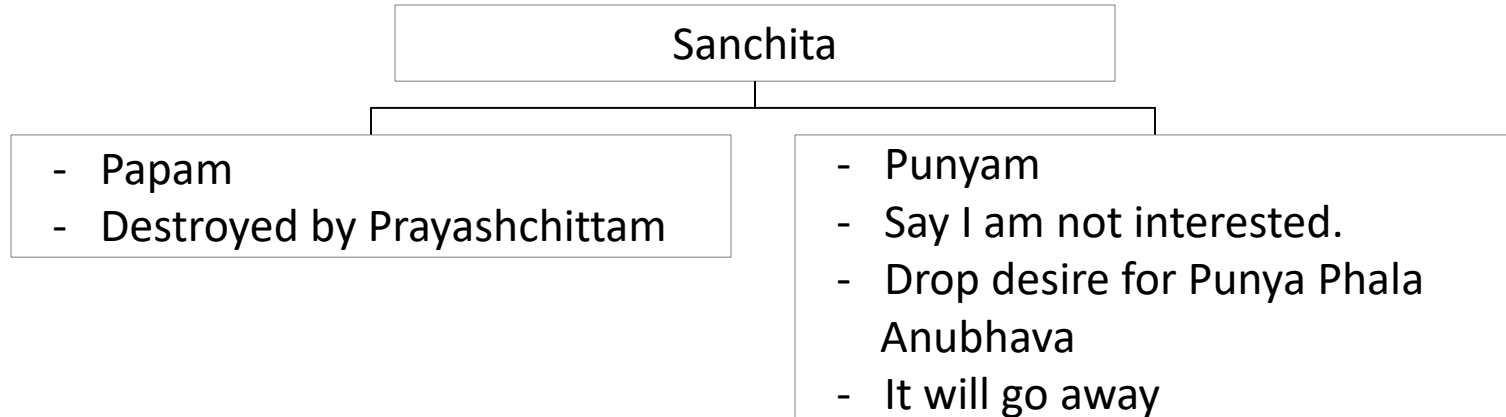
Purva Pakshi – Idea :

- All Sanchita can be destroyed by Sadharana, Asadharana Prayashchittam is wrong.

Topic 102 : सञ्चितकाम्यकर्माण्यज्ञस्यावश्यं फलं प्रदध्युः

(१०२) सञ्चितकाम्यकर्माण्यज्ञस्यावश्यं फलं प्रदध्युः - यच्चोक्तं जन्मान्तरसञ्चितकाम्यकर्माणि, इदानीं मुमुक्षोः तत्फलेच्छाभावमात्रेण न फलाय कल्पन्त इति, तदप्यसङ्गतमेव। तथाहि कर्मरूपबीजादङ्कुरद्वयं जायते, अदृष्टं वासना चेति। धर्माधर्मयोरदृष्टमिति नाम। शुभकर्मणः शुभवासना धर्मरूपोऽङ्कुरश्च जायते। अशुभकर्मणोऽशुभवासना अधर्मरूपोऽङ्कुरश्च जायते। शुभवासनया पुनरपि शुभकर्मणि प्रवृत्तिर्जायते। तादृशशुभकर्मजन्येन धर्मेण सुखोपभोगो जायते। एवमेवाशुभवासनया पुनरप्यशुभकर्मणि प्रवृत्तिः, तादृशाशुभकर्मजन्येनाधर्मेण दुःखोपभोगश्च जायते। इत्थं वासना चादृष्टश्चेत्यङ्कुरद्वयं कर्मरूपबीजाज्जायते। तत्र वासनारूपोऽङ्कुरः उपायेन नश्यति।

Purva Pakshi :



Example :

- Unreceived letter goes back to sender.

Purva Pakshi :

- Ichha Nisheda Sanchita, Punya Nisheda.
- Discussed by Purva Pakshi in topic 79 refuted in 102.
- Vichara Sagara is a huge canvas of ideas and refutations.
- Kama Karma = Punya Karma.

Example :

- First work for salary, after lottery winning, donate salary.
- M.S.Subhulakshmi, always donated her award money back to the giver organization.
- Now have become Mumukshu, have no desire for Moksha, no Sanchita Punyam interesting, hence returned back to Ishvara who is giving us the Phalam.
- By sheer absence of desire for Sukham, according to Purva Pakshi, it will not fructify into Phalam.
- Purva Pakshi contention of topic 79 summarised first here by Nishchaladasa.

Nishchaladasa then gives his refutation :

- Sanchita Punyam produces results whether you like it or not.

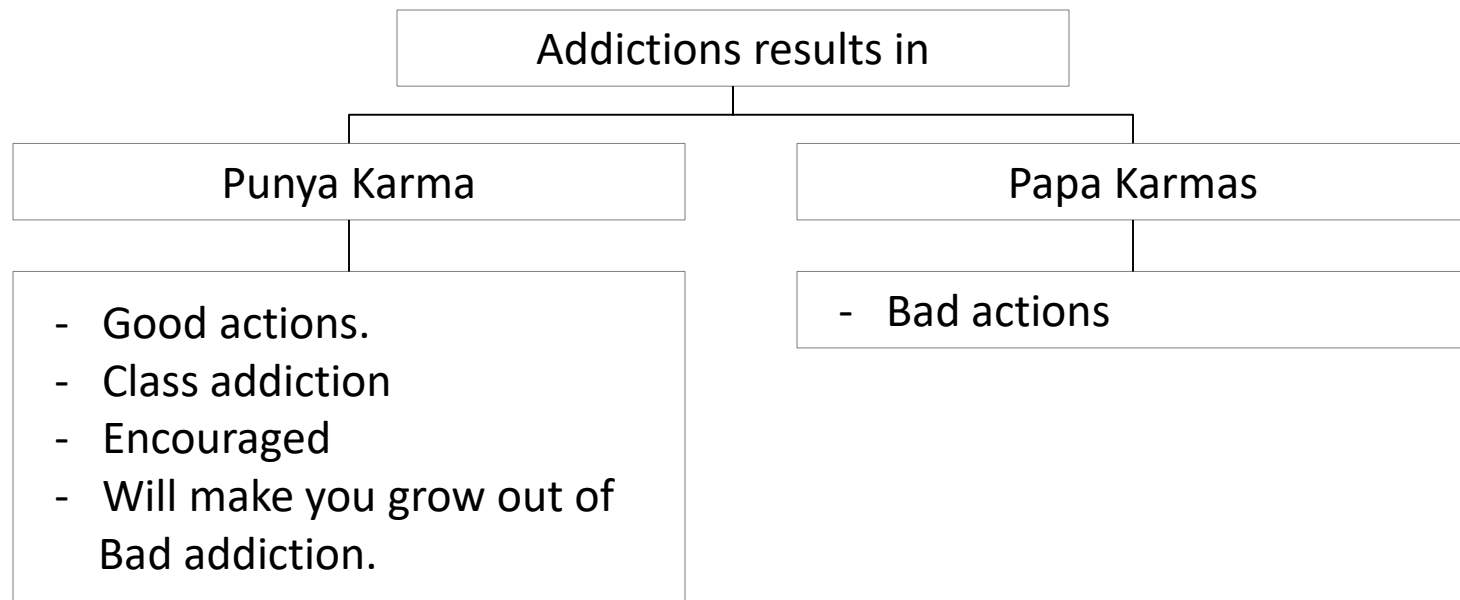
- **Unique message of Nishchaladasa here.**

Karma produces 2 Phalams,
2 sprouts born

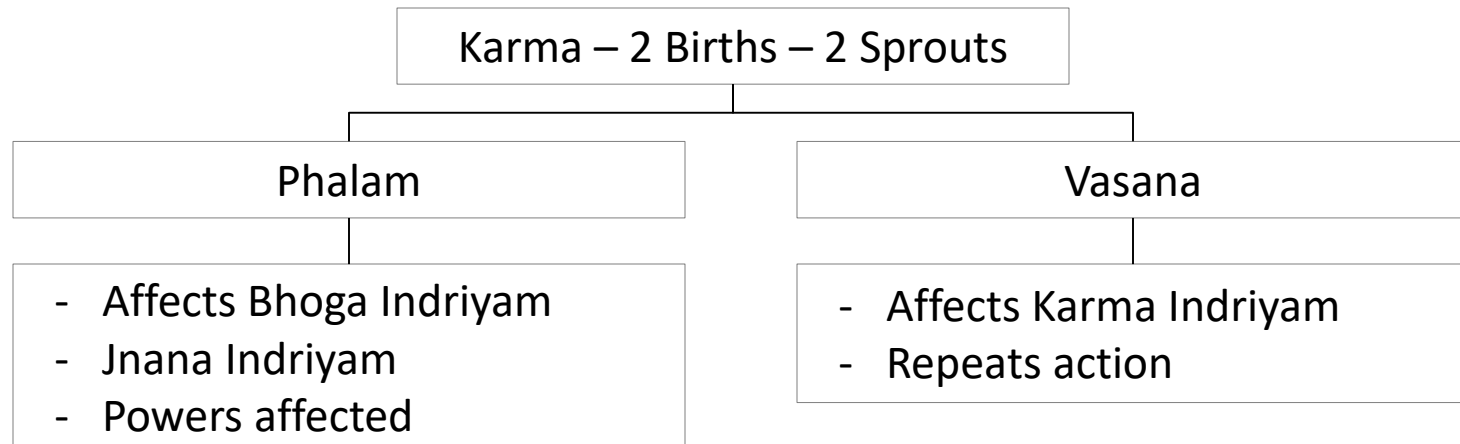
Adrishtam

- Punya Papa Phalam together
- **Phalam influences Bokta, experiencer.**
- Health's affected
- Damage to liver is, Karma Phalam.
- Influence Bhoga Indriyas.

- Vasana, inclination to repeat, tendency, propensity, Samskara.
- Punya Phalam, Shubha Vasana, noble activities.
- Dharma – Adharma Ankura, Sprout.
- Influences future Karta, Karma Indriyas
- Pulling him to do same action again and again.
- Repeat action
- Smoking Vasana affected Tomorrows Karta.
- At 10 Pm, will look for cigarette or other things.
- **Vasana affects Karta.**
- Smoking again and again is Karma Vasana.
- Karta is goaded in to doing same Karma called Addiction.
- Affects Karta.



- **Dharma, Punyam, born out of Karma will not affect Karta but Bokta.**
- Sukha Apabhogaha Jayate.
- Fine experiences will come to Bokta.
- Papam gives suffering to Bokta.



- In this manner Vasana and Adrishta Ankura Beeja are born out of Karma.
- You can only neutralize Vasana by human effort, can't do anything to Adhrishtam.

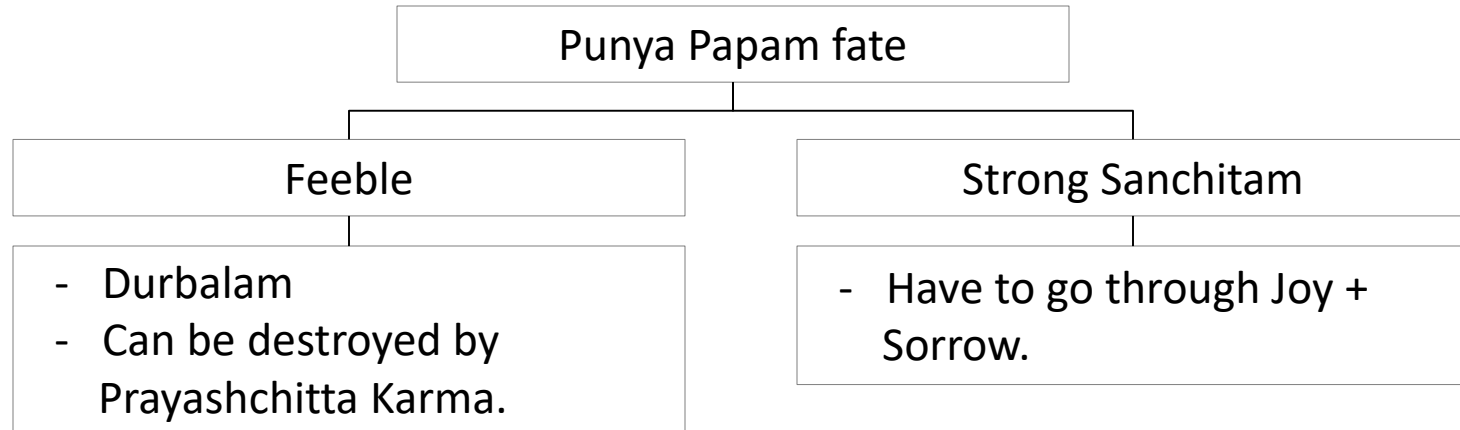
- **Adrishtam will produce Phalam definitely.**

- Karma Phalam in form of Vasana can also be neutralized by Developing Shubha Vasana.
- Go to a place where cigarette / alcohol is not available, go to a Garden, temple.

- **By Shubha Vasana remove Ashubha Vasana because Vasana belongs to current Janma.**

- Punya Papa Adrishta Ankura Phalam, without producing its fruit will not die away naturally.
- Have to go through Adrishta Punya Papam.
- “Avashyam Anuboktavya Kritan Karma Shubha Ashubha Na Abhoktum Ksheeyate Karma Kalpa Koti Kshatairapi”.
- Vasana you can neutralize but not Phalam.
- Vasana belongs to current Janma.
- Punya Papa Karma Adhrishtam Phalams flow through several Janmas.
- Punya Papa Karmas not destroyed at death.
- Purva Pakshi's contention not correct, Punya Papam's can't be avoided, Vasanas can be avoided.
- Ankuraha – sprout of seed.
- Adrishta Phalam here.

- Without giving Sukha – Dukha Phalam it can't go away.
- Note : Dharma Shastra gives Prayaschitta Karma because we have freewill and can put effort, Prayathna.

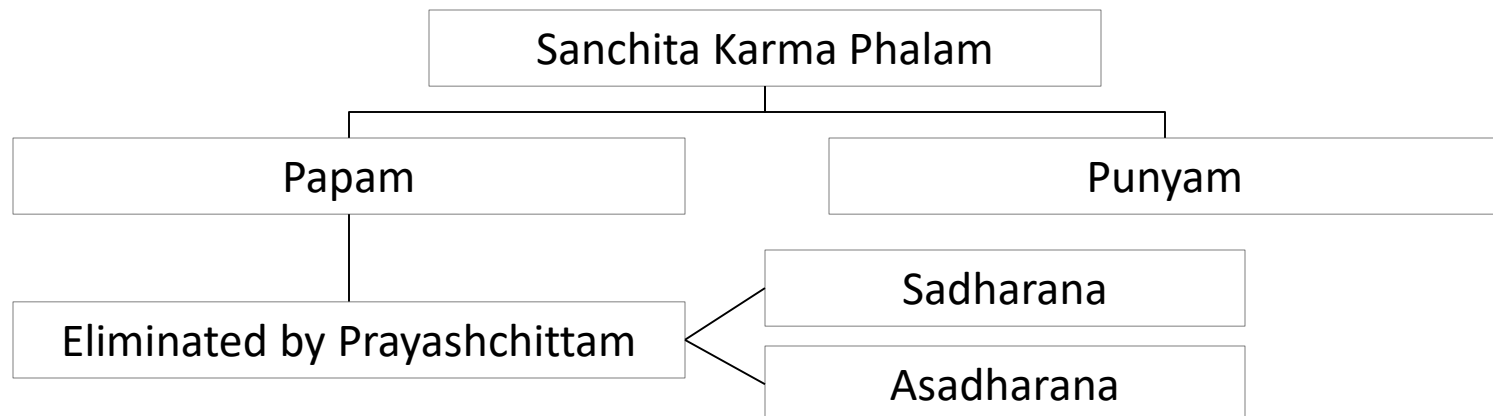


Poornata Na Nashyanti :

- Prayashchitta can't destroy all Karma Phalams.

Revision (86) :

- Nishchaladasa refuting Aikya Bavika Vada.
- Purva Pakshi suggested method to avoid all Sanchita Karma Phalams.



Papam :

Nishchaladasa :

- Sanchita package too huge, aquired in infinite Janmas.
- In one Janma can't destroy all, limited time.

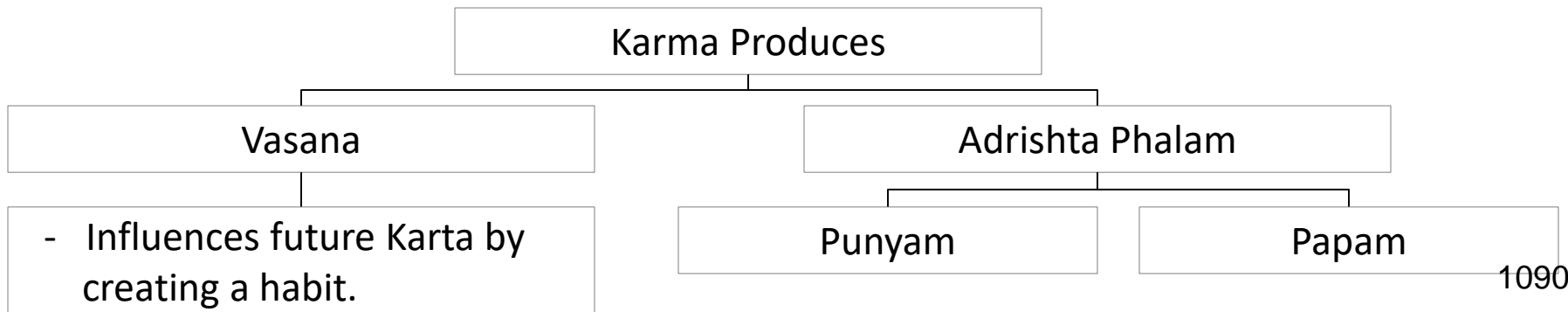
Punyam :

Purva Pakshi :

- Mumukshu sends email to Bhagawan and says :
 - I don't want any more Sukham.
 - Unsubscribes from Jagat.
 - Mumukshu becomes free.

Nishchaladasa :

- Sanchita Karma's will definitely produce Punya Phalam.
- Just by saying I am not interested, it will not go away.
- Minor points regarding theory of Karma.



- **Inclination because of which Karta will tend to repeat same Karma again and again.**

Vasana	Adrishtam
<ul style="list-style-type: none"> - Influences future Karta - Can be handled by freewill by producing opposite Vasana, Shubha Vasana. - Ashubha Vasana can be transformed. 	<ul style="list-style-type: none"> - Influences Bokta, giving pleasure and pain.

Yoga Vasishta :

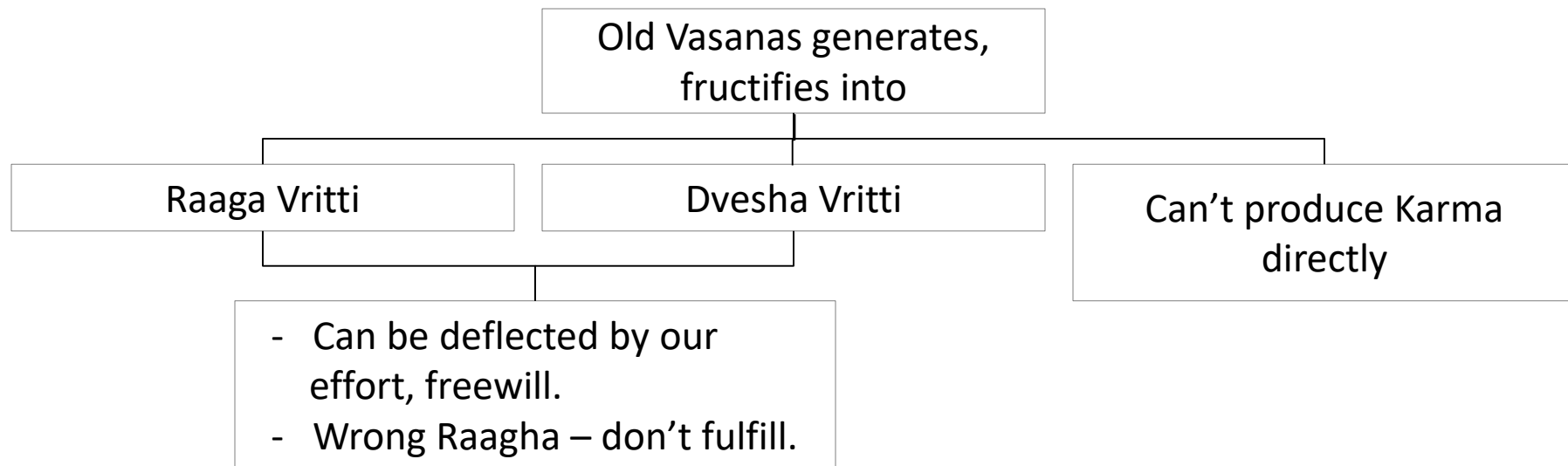
- Shubha Ashubhyam Margatyam Mahanti Vasana Saritu Paurushena Yatnena Yojaniya Shubha Pati.
- We all have stream of Shubha and Ashubha Vasanas.
- Our freewill should work in encouraging Shubha Vasanas and gradually deflect the Ashubha Vasanas.
- Vasanas can be handled by effort.
- Adrishtam can be stopped from fructifying.

Gita : Chapter 3 – Brilliant sloka

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 1091

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]



- Vasanas can't produce karma directly.

- Tayor Na Vasham Agachet.

- **When Inclination comes, I should deflect wrong words – money, drinks, cigarette...**

- Don't fulfill wrong Raaga, put stay order.

Ashubha Vasana	Adrishtam
<ul style="list-style-type: none"> - Stoppable - Can stop crystalisation into Vachikam, Kahikam, Karma. - Replaced by Shubha Vasana created by freewill. 	<ul style="list-style-type: none"> - Unstoppable - We don't have control - Produces Sukha, Dukha Anubhava.

- Shastram accepts presence of freewill because of which Vasana can be altered.
- Yoga Vasishta (34,000 Slokas) glorifies freewill and condemns fatalistic philosophy.

Brihadaranayaka Upanishad :

एकीभवति, न पश्यतीत्याहुः;
 एकीभवति, न जिघ्रतीत्याहुः;
 एकीभवति, न रसयतीत्याहुः;
 एकीभवति, न वदतीत्याहुः;
 एकीभवति, न शृणोतीत्याहुः;
 एकीभवति, न मनुत इत्याहुः;
 एकीभवति, न स्पृशतीत्याहुः;
 एकीभवति, न विजानातीत्याहुः;
 तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;
 तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा,
 मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः;
 तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;
 प्राणमनूत्क्रामन्तं सर्वे प्राणा
 अनूत्क्रामन्ति; सविज्ञानो भवति,
 सविज्ञानमेवान्ववक्रामति ।
 तं विद्याकर्मणी समन्वारभेते
 पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ;
 ekībhavati, na jighratītyāhuḥ;
 ekībhavati, na rasayatītyāhuḥ;
 ekībhavati, na vadatītyāhuḥ;
 ekībhavati, na śṛṇotītyāhuḥ;
 ekībhavati, na manuta ityāhuḥ;
 ekībhavati, na sprśatītyāhuḥ;
 ekībhavati, na vijānātītyāhuḥ;
 tasya haitasya hṛdayasyāgraṃ
 pradyotate; tena pradyotenaiṣa
 ātmā niṣkrāmaticakśuṣṭo vā,
 mūrdhno vā, anyebhyo vā
 śarīradeśebhyaḥ; tamutkrāmantam
 prāṇo'nūtkrāmati;
 prāṇamanūtkrāmantam sarve prāṇā
 anūtkrāmanti; savijñāno bhavati,
 savijñānamevānvavakrāmati ।
 taṃ vidyākarmaṇī samanvārabhete
 pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 - 4 - 2]

- Vasanas are hiding in subconscious mind.
- If we do not use freewill properly and take to Dussangha then Dussanga will neutralize Shubha Vasana acquired.

Narada Bhakti Sutra :

दुःसङ्गं सर्वथैव त्याज्यः

duḥsaṅgaṁ sarvathaiva tyājyaḥ

One should give up all kinds of degrading association. [Sutra 43]

Gita : Chapter 2

ध्यायतो विषयान्पुंसः

सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः

कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ

saṅgastēṣūpajāyatē ।

saṅgāt sañjāyatē kāmaḥ

kāmāt krōdhō'bhi jāyatē || 2-62 || 94

- Many Rituals, prescribed as Nitya Naimittika Karma produces Shubha Vasanas useful to neutralize several Svabhavika Vasanas produced from Purva Janmas.
- Purva Janma Karma also produces Vasanas... carry Purva Janma Adhristam and Vasana.
- Ashubha Vasanas are in Subconscious mind, Shastriya Kashyam, unknown, strong Dirts in the mind carried from Purva Janma Adhristam.
- Safest method : continue Religious life style.

Baja Govindham :

सत्सङ्गत्वे निस्सङ्गत्वं
निस्सङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्त्वं
निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥
(भज गोविन्दं भज गोविन्दं...)

**Satsangatve nissangatvam
nihsangatve nirmohatvam I
Nirmohatve niscalatattvam
niscalatattve jivanmuktiH II 9 II
(bhaja govindam bhaja govindam...)**

Through the company of the good, there arises non-attachment; through non-attachment there arises freedom from delusion; when there is freedom from delusion, there is the immutable Reality; on experiencing immutable Reality, there comes the state of liberated in life. [Verse 9]

- Even after Sravanam, Mananam, Nididhyasanam, and Jnana Nishta, continue Ashrama Karma.
- Ashrama Karma produces Shubha Karma which neutralizes Svabhavika Ashubha Vasanas.

- Nitya, Naimitta and Kamya Karma do not produce Ashubha Vasana.
- They give us method of legitimately fulfilling legitimate desires.
- Fulfill worldly desires.
- Kamya Karma good to Neutralise Adharmic Vasana.

Gita :

कर्मेन्द्रियाणि संयम्य
य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा
मिथ्याचारः स उच्यते ॥ ३-६ ॥

karmendriyaṇi saṁyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate || 3-6 ||

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

- If you don't fulfill desires, they will force you.
- If you have Kama, fulfill through Karma of Veda.

Nishchaladasa :

- By following Vedic Kamya Karma, several instinctive desires, Svabavika and imported from Purva Janmas are destroyed.
- Get up early, chant...

- **All Sadhanas are for hidden Ashubha Vasanas.**

- Adrishtam can't be avoided.
- Prarabda Adrishtam can be handled.
- Handle Sanchita Adrishtam unlike Vasana Adrishtam, gives Punar Janma.

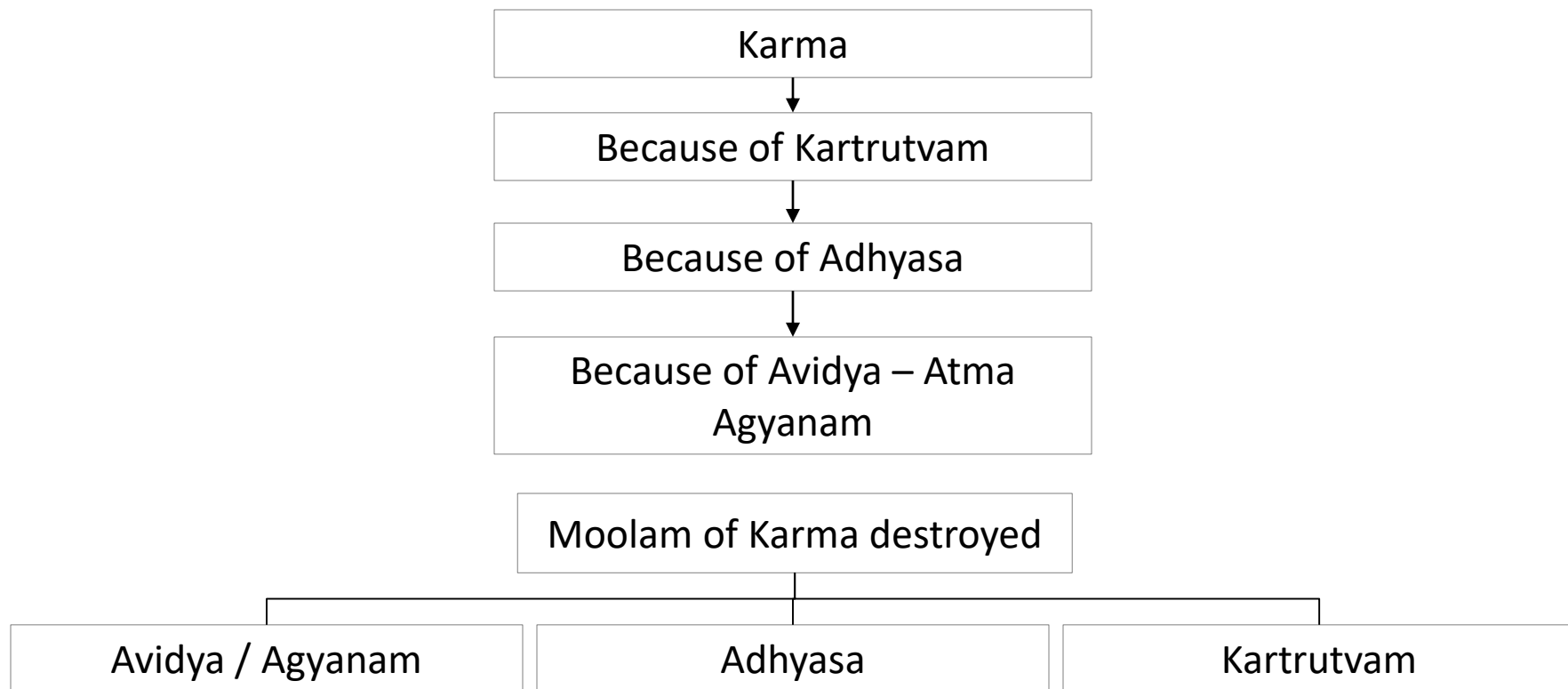
- **Sanchita goes by Jnanam only.**
- **Prayashchitta for some Durbala Prarabdam.**

- Shastra Avashyam.

इत्थमज्ञानां फलभोगमन्तरा न विनश्यति कर्म। ज्ञानिनां त्वन्तरापि फलभोगं कर्म निश्शेषं समूलं विनश्यति। यस्मात् कर्ता कर्म फलञ्चेत्येतत् त्रयमपि न परमार्थतोऽस्ति। अपि त्वविध्यया स्वप्नवत्कल्प्यते। अस्या अविध्याया ज्ञानं विरोधि। तस्मादविध्याकल्पितानि कर्मादीन्यपि ज्ञानेन नश्यन्त्येव। यथा निद्रया कल्पितस्वप्नोपलब्धपदार्थाः जाग्रति निद्राक्षये नोपलभ्यन्ते, तथाऽविध्यारूपनिद्रया प्रतिभामानकर्मकर्तृफलात्मकत्रिपुट्यपि ज्ञानात्मकजाग्रदुशायामविध्यानिवृत्ताभावीभवति। न ह्येतेषां ज्ञानमन्तरा निश्शेषतो नाशः कदापि संभवति।

- **In this manner, as long as one doesn't gain Jnanam, one has to experience Karma Phalam in future Janmas.**
- **Sanchita karma is not destroyed.**

- For Ajnanis Sanchita will never goaway.
- For Jnanis, without taking future Janmas, Sanchita gets destroyed, without any trace.
- Sa Moolam, alongwith cause.



- Karta – Karma – Phalam Sammulam, destroyed.
- This Triputi is not subject – object – instrument.

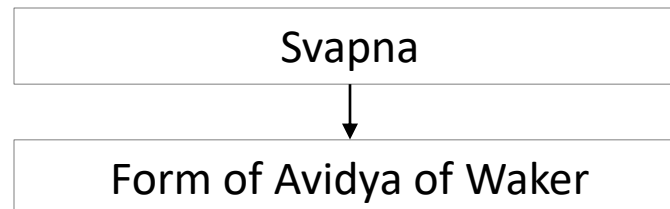
Vyavaharika Satyam	Paramarthika Satyam
<ul style="list-style-type: none"> - Triputi - Kalpanatmakam like Svapna. - Svapna, Jagrat equally Mithya - Superimposed on Maya. 	<ul style="list-style-type: none"> - No Triputi exists

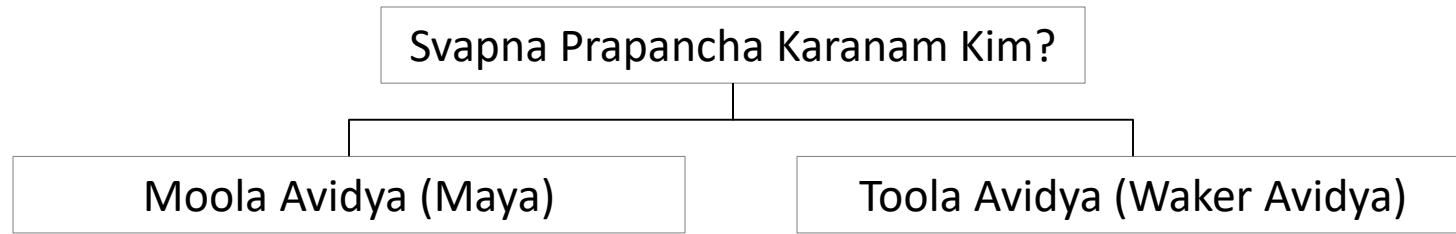
- For Moola Avidya, only Moola Jnanam is Antibiotic.
- Karma Moolam – Agyanam.
- Adhishtana Jnanam – Agyana Virodhi.
- Since Triputi is born of Avidya, Jnanam alone is Virodhi for Avidya.
- Jnanam is Virodhi for Rajju Ajnanam.

Rule :

Jnanam	Avidya
Avidya Virodhi	Karma Virodhi

- Jnanam is enemical destroyer of Avidya and Avidya Karyam.
- Here Avidya Karyam = Triputi (Kartru, Karma, Avidya, Sanchita Phalam).
- Jnanam is most powerful specific Antibiotic.
- **Karta, Karma, Sanchita Phalam will be destroyed by Jnanam.**
- Avidya Kalpitabihi Api, Jnanena Nashyate.





- Once one wakes up, Avidya is destroyed.
- “I am Waker” ignorance is there in Svapna.

Waker Ignorance	Atma Ignorance / Spiritual sleep
<ul style="list-style-type: none"> - Toola Avidya - Causes dream - Waking up – I have Jnanam, I am waker. - Svapna Padartha no more available. 	<ul style="list-style-type: none"> - Moola Avidya - Causes waking - Waking up – I have Jnanam, Aham Brahma Asmi. - Jagrat Padartha continues. - Avaadi Mayaya Suptaha.

- Yada Jeevan Nidrate, Ajam Anidram Asvapnam Advaitam Budhyate Tada Pratibhasa Mana.
- Avidya Rupa Nidra = Maya Pratibasa Mana.

Spiritual Awakening :

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

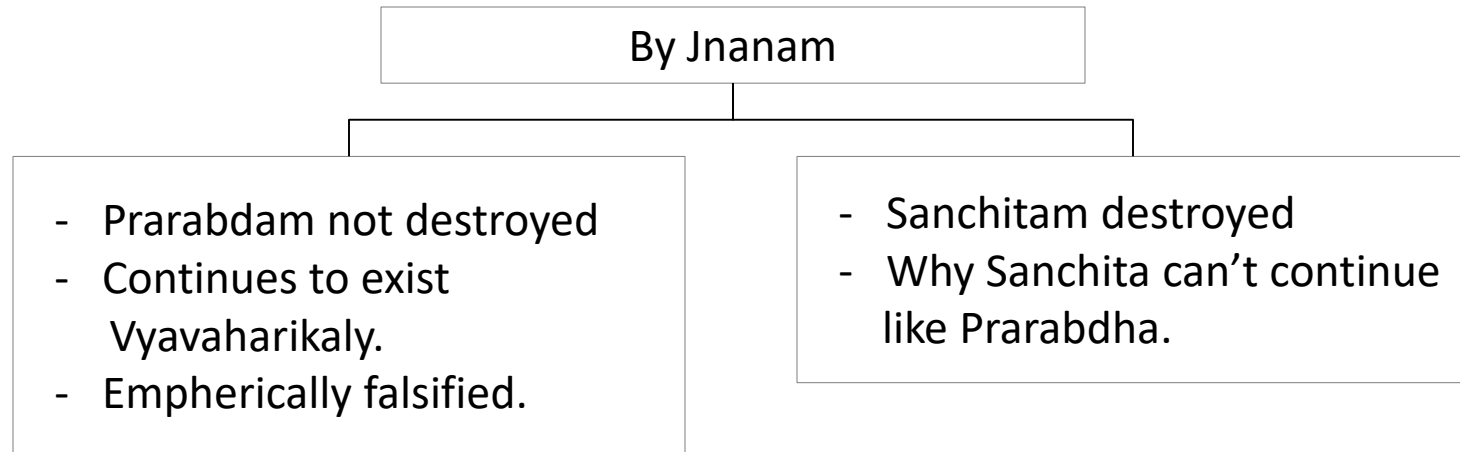
- I am Turiyam is spiritual awakening.
- Moola avidya is gone.
- Abavi Bavati, all things gone.

Regular Waking	Spiritual Awakening
1) Dream is falsified, negated. 2) Dream disappears 3) Natural Happening 4) Dream Karta, Karma, Phalam negated.	1) Waking falsified, negated. 2) Waker remains 3) Not natural event <ul style="list-style-type: none"> - Happens through Sravanam / Mananam / Nididhyasanam. - If Jagrat disappears, no Jnani Guru will be there. - No Narayanam, Padma Bhuvam, Vasishtam. - Karta, Karma, Phalam will get negated after spiritual awakening.

- Aikabaavika Vada can't be accepted.

किञ्चेदानीं भोक्तुरिच्छाभावमात्रेण सञ्चितकर्मफलभोगो यदि न जायेत, तदेश्वरसङ्कल्पो मिथ्या भवेत्। 'फलोपभोगमन्तराऽज्ञानां कर्म न नश्यति' इतीश्वरसङ्कल्पः। भोक्तुरिच्छाभावमात्रेण कर्मफलनाशाभ्युगमे ईश्वरसङ्कल्पो मिथ्यैव स्यात्। ईश्वरः "सत्यकाम सत्यसङ्कल्पः" (छा, ८.१.५, ८.७.१.) इति हि श्रुतिः। तस्मादिच्छाभावमात्रेण सञ्चितं काम्यकर्म न फलिष्यतीति विरुद्धमेवोच्यते।

- Sanchita Papam will not go by saying I am not interested.
- It will go only by Jnanam.
- **This is the message side note :**



- Sanchita not available for Pratyaksha or Anumanam.
- It is Apaurusheya Vishaya.
- **Rule :**
Use 3rd umpire – Shastra Pramanam.
- Shatra ascertains Punar Janma Nasti.

Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य
यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै
लोकाय कर्मणे ॥
इति नु कामयमानः;
अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो
न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |
tadeva saktaḥ saha karmaṇaiti
liṅgaṃ mano yatra niṣaktamasya |
prāpyāntaṃ karmaṇastasya
yatkiñceha karotyayam |
tasmāllokātpunaraityasmai
lokāya karmaṇe ||
iti nu kāmaya mānaḥ;
athākāmaya mānaḥ—yo'kāmo
niṣkāma āptakāma ātmakāmo
na tasya prāṇā utkrāmanti,
brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 - 4 - 6]

- Artha Bhaga Brahmana Atreiva Baliyante.
- Punar Janma Nasti.
- Logic is not independent proof, can be questioned.

- Primarily, Shastra Pramanam.
- Jnani continues as Jnana Nishta.

Gita :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gatasaṅgasya muktasya
jñānāvasthitacētaṣaḥ ।
yajñāyacarataḥ karma
samagraṁ pravilīyatē || 4-23 ||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- Shastra + Pratyaksha – proof.
- Lineage of Jnanis – Narayanam, Padma Buvam, Vasishta.

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akṛtaḥ kṛtena,
tad-vijñan-arthaṁ sa guru-mevabhi-gacchet samit-panih srotriyam brahma-niṣṭham || 12 ||

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- If Jnani does not have Prarabda, all Gurus will be Ajnani.

Conclusion :

- Prarabda falsified.
- Sanchita wiped out.

Logic :

- Sambavana Yukti, supportive logic.
- Not Nishchayatmana Yukti.

Example :

- Switch off fan.
- Fan continues – its Prarabda.

Example :

- Released arrow (Prarabda) continues.
- Unreleased arrow can be stopped (Sanchita).
- Sanchita is unreleased arrow.
- All reasoning we give as supporting Shastra Pramanam not as Primary Pramanam.

Nishchaladasa :

- Ishvara's Sankalpa = Shastram.
- By Manushya Sankalpa, Ishvaras Sankalpa is obstructed.
- Ishvara = Satyakama, Satya Sankalpaha.
- Manushya = Maha Asatya Kama and Sankalpaha.

Revision (87) :

- Nishchaladasa refuting Aika Bavika Vada.
- Refuting various ideas.

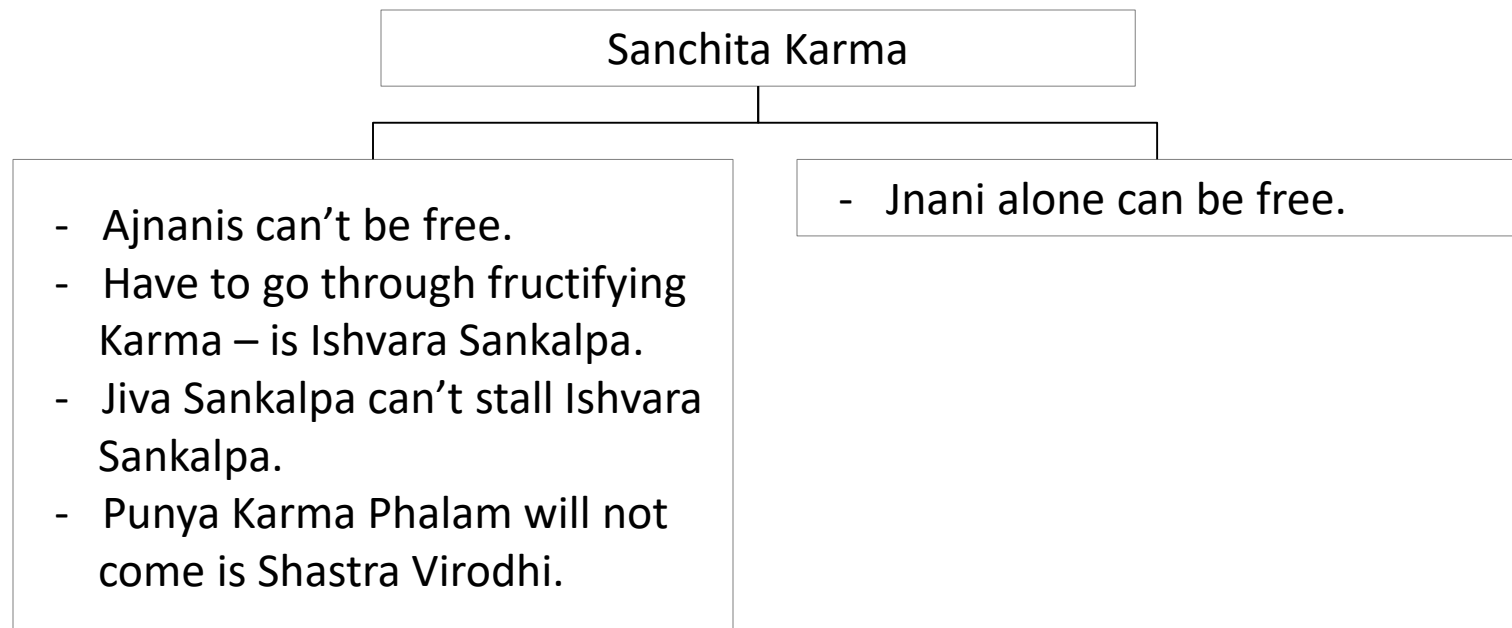
Topic 79 :

- Sanchita Punya Phalam as per Aika Bavika Vada.
- Phalam will not come to Mumukshu if he is not interested in the result.

Purva Pakshi :

- Ichha Abava Matrena Sanchita Punya Nivritti.

Nishchaladasa Refutes :



One more argument :

अपि चेच्छाभावमात्रेण सञ्चितं काम्यकर्म न फलाय कल्पत इति
चेत् तर्ह्यशुभकर्मणोऽपि फलं न कस्यचिदपि संभवेत्,
अशुभकर्मफले दुःखे कस्यापिच्छानुदयात्। तस्मज्ज्ञानाभावे
कर्मफलाभावो न केनचिदप्युपायेन संभवति। अवश्यं च कृतं
कर्म स्वफलं दध्यादेव।

- If Sanchita Punyam can be avoided by Ichha, then Papam also should be avoided.
- **We should extend to Papam also.**
- **Ichha Abava will not work for Sanchita Papam.**
- Ashubha Karma Phalam should not come, cannot be my Ichha, and it wont work.
- Nobody will have desire for Dukham of Sanchita Papam.
- **Ichha Abava in Dukham is universal.**
- Kevalam Jnanath Sanchita Karma Abava.
- Ajnani, can't avoid both Sanchita Papam + Punyam.
- Can avoid after you become Jnani.

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah ।
ksiyante casya karmani tasmin drste paravare ॥ 8 ॥

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

Gita :

यथैधांसि समिद्धोऽग्निः
भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ
bhasmasāt kurutē'rjuna ।
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

- In the case of Ajnani – Ritham Karma.
- Sanchita Punyam and Papam will give Punarapi Jananam.
- Can't avoid the cycle.

Topic 103 : ज्ञानं विना कर्मफलं न नश्येत्

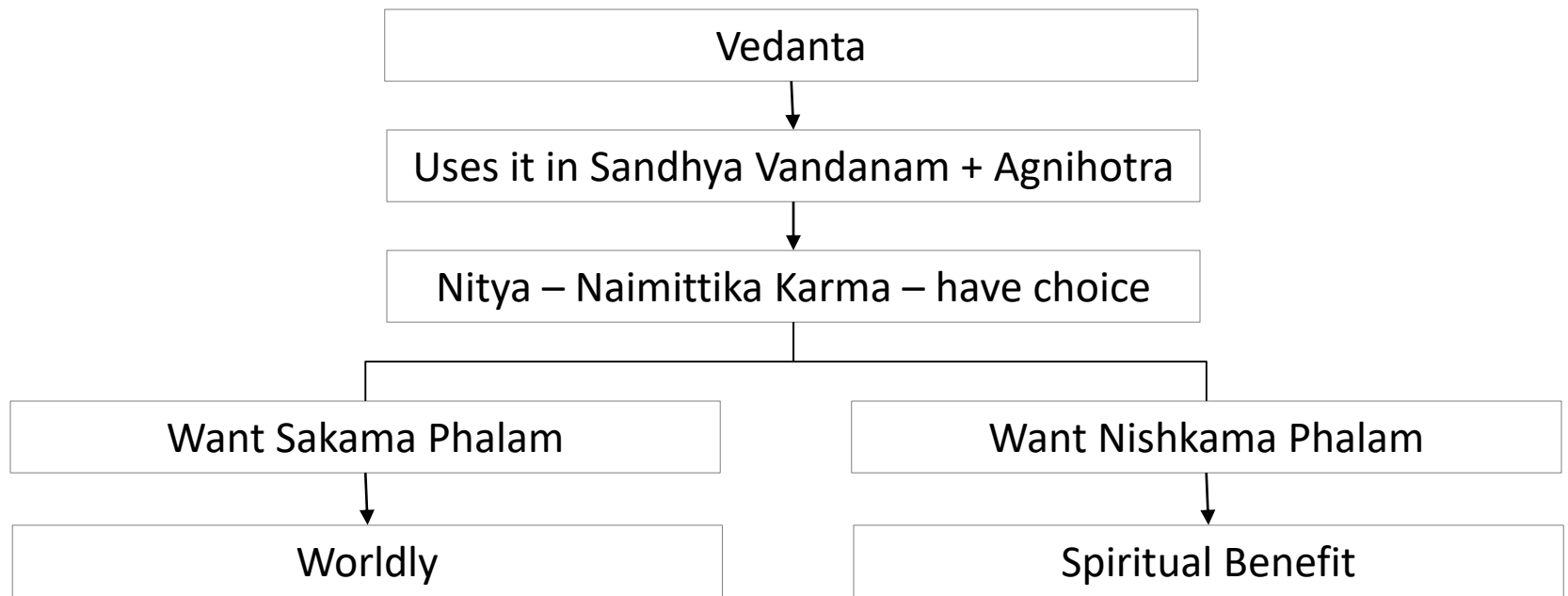
(१०३) ज्ञानं विना कर्मफलं न नश्येत् – कर्मानुष्ठानकाले निष्कामस्य पुरुषस्य फलेच्छाभावात् कर्म फलाय न कल्पते इति वेदान्तनिश्चयो यथा, तथैवैकभविकवादे कर्मानुष्ठानानन्तरमपि यस्य पुरुषस्य सञ्चितकर्मफलेच्छा निवर्तते तस्य मुमुक्षोः कर्मफलं न जायते इति यदुक्तं पूर्वं, तद्वेदान्तसिद्धान्तानभिज्ञतयैवोक्तम्।

Purva Pakshi :

- Ichha Abavat – Phala Abavat.
- This is principle, I am applying it is used in Vedanta also.

Nishchaladasa :

- Apply principle as per context.
- Extending is wrong.



- Choose one of them w.r.t. only Nitya Naimittika Karma.
 - Only one result you can get, Sakama or Nishkama Phalam.
 - Sakama can be avoided by us by Ichha Abava.
 - Perform Nitya Naimittika Karma as Nishkama Karma.
 - Karma will definitely produce Phalam.
- **Ichha will avoid type of Karma Phalam.**
 - **Ichha can never be used to avoid all Karma Phalam especially Sanchita Phalam.**
- Without understanding Purva Pakshi is extending our principle to Sanchita.
 - Nishkama Karma will not produce worldly result, Sakama Phalam.

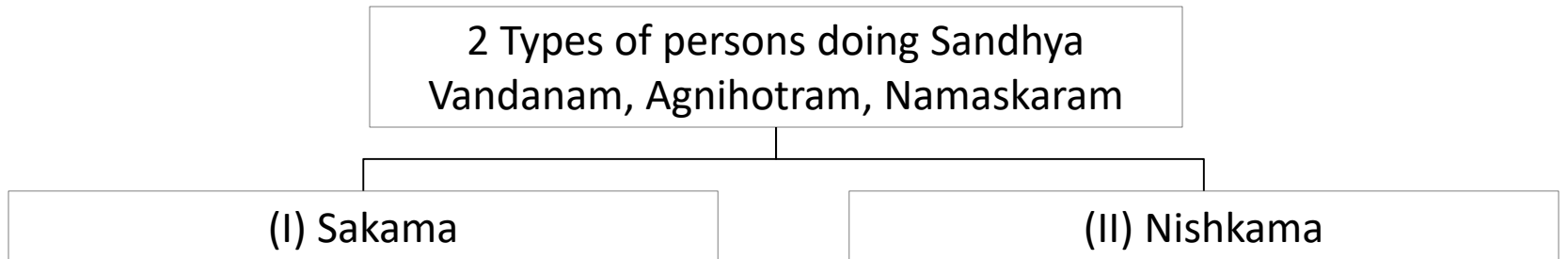
Topic 79 :

- Purva Pakshi extending to Sanchita Phalam without understanding principle of Vedanta.
- Principle can be applied to only Nitya Naimittika Karma of current Janma.
- Can't be applied for Sanchita Punyam.

फलाभिसन्ध्यनभिसन्धिपूर्वकं कृतवतोरुभयोरपि कर्मावश्यं फलं ददात्येव। तत्र निष्कामनयानुष्ठितं कर्म मुमुक्षोश्चित्तशुद्धिमात्रं फलं जनयेत्। फलाभिसन्धिपूर्वकमनुष्ठितं सकामस्य कर्म भोगरूपमेव फलं प्रयच्छति, न तु चित्तशुद्धिम्। निष्कामनयानुष्ठितं कर्म मुमुक्षोः सत्वशुद्धिश्रवणादिद्वारा अपरोक्षज्ञानं जनयति, न तु काम्यफलं। निष्कामनया कृतमपि कर्म श्रवणाध्यभावाद्वा, कारणान्तराद्वाऽनुत्पन्नज्ञानस्यानिच्छतोऽपि भोगपरूपफलं प्रयच्छत्वेति वेदान्तसिद्धान्तः। तस्माज्ज्ञानाभावे फलमदत्त्वा नैव कर्म क्षीयते।

Principle :

- Ichha Bava Phalat Abava only for Nitya Naimittika Karma Phalam.



(I) Sakama	(II) Nishkama
<ul style="list-style-type: none"> - For Worldly result. - Will not get Sadhana Chatustaya Sampatti, Chitta Shuddhi. - Kamya Karma Phalam. - Peace in family - Svarga after death. - Watch mind while doing Namaskara - Both will definitely get Phalam, which Phalam depends on Ichha. 	<ul style="list-style-type: none"> - For Chitta Shuddhi - Worldly benefit will not come. - Will produce Sadhana Chatustaya Sampatti. - Desire and opportunity to learn Shastras, Aparoksha Jnanam.

Gita :

प्राप्य पुण्यकृतां लोकान्
उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे
योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

prāpya puṇyakṛtām lōkān
uṣitvā śāśvatīḥ samāḥ ।
śucīnām śrīmatām gēhē
yōgabhraṣṭō'bhiajāyatē ||6-41||

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy.
[Chapter 6 – Verse 41]

- If Phalam not converted to Moksha, it will be converted to Punyam.. Go to Svarga and return.
- Karma Phalam can't be totally avoided by Ichha Bava.

Conclusion :

- As long as Jnanam is not there, can't avoid Karma Phalam.

Topic 104 :

(१०४) नित्यनैमित्तिकानुष्ठानजक्लेशः सञ्चितपापफलमिति न –
नित्यनैमित्तिकानुष्ठानजनितक्लेशस्य पूर्वसञ्चितनिषिद्धकर्मफलरूपत्वात्
तेषां न पृथक् फलमस्तीति यदुक्तं, तन्न ।
सञ्चितनिषिद्धकर्मणामनेकप्रकारत्वात् तत्फलस्य दुःखस्याप्यनेक
विधत्वनियमात्कर्मानुष्ठानजनितक्लेश एव तेषां फलमिति वक्तुं न शक्यते।

- For Variety of different Papam, different bodies are required.
- Pain of Nitya Naimittika Karma is uniform.
- Purva Pakshi – Suggested another method in topic 81.
- In this Janma, person exhausts Prarabda punya, Papam and in one future Janma, all Sanchita Destroyed.

Nishchaladasa :

- Sanchita Karma many and varied, require different Sharirams.
- In one body can't exhaust all Papams – require Mosquito, Jackal body.

Topic 105 : सञ्चितसकलकाम्यकर्मफलं नैकेन शरीरेणानुभवितुं शक्यम्

(१०५) सञ्चितसकलकाम्यकर्मफलं नैकेन शरीरेणानुभवितुं शक्यम्—

किञ्च, सकलसञ्चितकाम्यकर्मणां फलत्वेन समुञ्चित्यैक्यमेव शरीरं जायते इति यत्पूर्वमुक्तं, तन्न संभवति।

सञ्चितनानाकाम्यकर्मणामनेकवितुद्धफलत्वात्तेषां फलमेकनैव जन्मनाऽनुभवितुं न शक्यते। एकस्मिन्नेव जन्मनि युगपदेव नानाशरीरैः सकलभोगाननुभवतीति तु सिद्धयोगिविषये घटते, न त्वितरस्य विषये। सिद्धयोगिनोऽपि ह्यष्टैश्वर्यादिसर्वसिद्धसामर्थ्ये सत्यपि विना ज्ञानं न मोक्षः सिद्ध्यतीति वेदान्तसिद्धान्तः।

Purva Pakshi :

- In next Janma, will be Siddha Yogi, can enter simultaneously several bodies.

Nishchaladasa :

- All can't have this power.
- Can't destroy infinite Sanchita Karma Phalams.
- Can't attain Moksha through Yoga, need Jnanam.

Topic 106 : निष्कृष्टार्थस्तु

(१०६) निष्कृष्टार्थस्तु—इत्थं च काम्यकर्माणि निषिद्धकर्माणि च विहाय नित्यनैमित्तिककर्माण्यनुतिष्ठतोऽज्ञस्य तत्तन्नित्यनैमित्तिककर्मणां फलानुभवाय, जन्मान्तरार्जितशुभाशुभकर्मणां फलानुभवाय च प्रत्येकमनेकशरीराण्युत्पद्येरन्नेव, न तु मोक्ष संभवेत्। तस्माज्ज्ञानद्वारा बन्धनिवृत्तिरेवास्य ग्रन्थस्य प्रयोजनमिति युक्तमेवोक्तम्। यथा स्वप्ने उपलभ्यमानमिथ्यावस्तु जाग्रत्प्रबोधमन्तरा न निवर्तते, तथाऽविद्यादशायामुपलभ्यमानमिथ्याप्रपञ्चोऽपि ज्ञानात्मकजागरणमन्तरा न निवर्तेति सिद्धम्।

- Objections w.r.t. Prayojanam of Anubandha Chatushtayam raised in topic 66 – 82.
- Answered in Topic 83 – 106.

Conclusion in Topic 106 :

- Even if you avoid Kamya and Nishiddha karmas and do Nitya Naimittika, as long as you are Ajnani, Nitya – Naimittika will produce Punyam for which you have to take birth.
- For Sanchita must take new birth.
- Moksha not possible through Aika Bavika Vada.

- Then, how is Moksha possible?
- Bandha Nivritti – Jnanam Dvaram Prapnuyat.
- That is the benefit of Vichara Sagara Grantha.

Dream Problems	Wakers Problems
<ul style="list-style-type: none"> - Ends on waking up. 	<ul style="list-style-type: none"> - Ends on spiritual awakening. - Jagrat Prapancha is Mithya. - 2nd time waking up. - Aham Brahma Asmi awakening.

- There is no alternative method like Aika Bavika Vada.

Topic 107 : आक्षेपः --

(आ. १०७-१०८) संबन्धविषयकाक्षेपः समाधानं च-

(१०७) आक्षेपः -- अधिकार्याध्यसिद्धेर्न संबन्धोऽपि सिद्ध्यति। तथा हि,

(१) विषयासिद्ध्या ग्रन्थविषययोः प्रतिपाध्यप्रतिपादकभावरूपः

संबन्धो न सिद्ध्यति। (२) अधिकारिफलयोरभावाञ्चानयोः

प्राप्यप्रापकभावरूप संबन्धो न सिद्ध्यति। (३) अधिकार्यसिद्ध्या

अधिकारिविचारयोः कर्तृकर्तव्यभावरूपसंबन्धो न सिद्ध्यति।

(४) निष्फलत्वाज्ज्ञानस्य ग्रन्थज्ञानयोर्जन्यजनकभावः संबन्धोऽपि न

सिद्ध्यति। सफलं वस्तुत्पद्येत न निष्फलं, ज्ञानं तु पूर्वोक्तरीत्या न

सफलम्। (५) किञ्च ज्ञानस्य स्वरूपासिद्ध्यैव न ज्ञानग्रन्थयोः संबन्धो

घटते। सिद्धान्ते हि जीवब्रह्माभेदनिश्चय एव ज्ञानमित्युच्यते।

जीवब्रह्माभेदासंभवादेव स च निश्चयो मृषेति प्राग्विषयप्रस्तावे

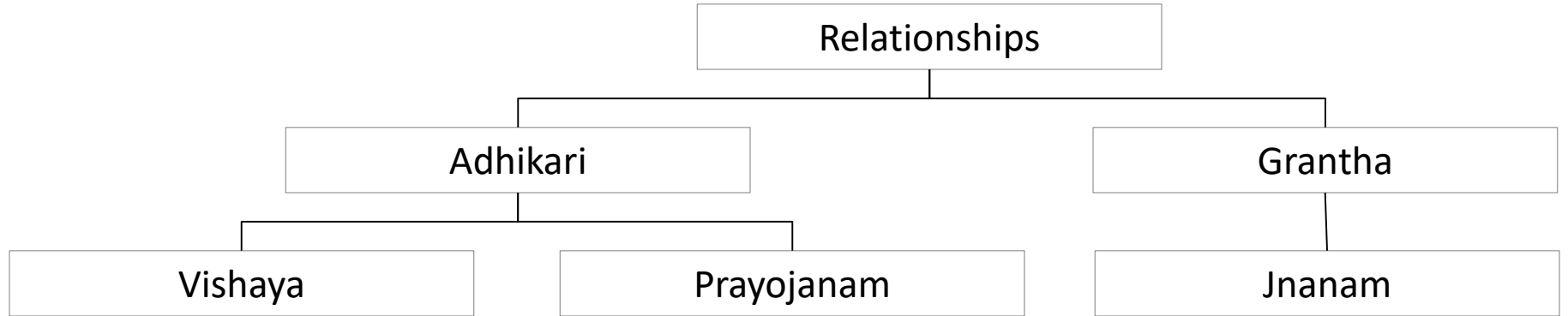
आक्षिप्तत्वाभेदनिश्चयरूपं ज्ञानं न सिद्ध्यति।

इत्थमधिकार्याध्यनुबन्धचतुष्टयासिद्ध्याऽस्य ग्रन्थस्यारम्भो विफल, इति।

(३९) संबन्धनिरूपणम् – (१) ग्रन्थस्य विषयस्य (प्रमेयस्य) च प्रतिपाध्यप्रतिपादकभावः संबन्धः। ग्रन्थः प्रतिपादकः, विषयः (जीवब्रह्मैक्यं) प्रतिपाध्यः । यत्, विषयं विविच्य बोधयति, तत् प्रतिपादकम्, यत् बोध्यते तत्प्रतिपाध्यम्।

Purva Pakshi :

- There exists no Sambandha between Adhikari, Vishaya, Prayojanam.



Purva Pakshi :

- There is no Adhikari, no Vishayam, no Prayojanam, No Sambandha.

Topic 108 : समाधानम्

(१०८) समाधानम्—पूर्वोक्तप्रकारेण ग्रन्थस्याधिकारिविषयप्रयोजनानां
श्रुतियुक्त्यनुभवैः प्रसाधितत्वाद्देष्टव्यं संबन्धोऽपि संभवति।
तस्मादस्य ग्रन्थस्यारम्भः शक्यत एव कर्तुम्।

Nishchaladasa :

- I have established Adhikari, Vishaya, Prayojana and Sambandha.
- Advaita Jnanam is fruitful, gives Moksha.
- Jiva Brahma Aikyam is possible.
- Vichara Sagara has Anubandha Chatushtayam.
- Therefore Vichara Sagara text can be started.
- **Anubandha Chatushtayam Asti.**